

NEW SERIES

FATHERS OF THE CHURCH  
Vol. XV, No. 5

# THE CLERGY REVIEW

NOVEMBER, 1938

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# THE CLERGY REVIEW

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# The CLERGY REVIEW

NEW SERIES.

VOL. XV, No. 5.

Nov., 1938

## PROPAGANDA IN HISTORY: THE GREEK SCHISM

**H**ISTORICAL "revisions", beloved of the specialist, are usually concerned with matters of small importance; rarely indeed are the more commonly accepted conclusions of history subjected to serious overhaul. It is something of a shock, therefore, to find one of those historical and dogmatic pillars of the Church, the General Councils of Christendom, not only submitted to drastic "revision" but having its very authenticity denied. Shall we have to re-learn the story of the schism of Photius in the ninth century, and its sequel under Michael Cerularius in 1054? Shall we have to revise our opinions on the authenticity of the Acts of the Eighth Œcumenical Council, the Fourth of Constantinople, of 869-870? Shall we see in the traditional conception of Photius, the arrogant and ambitious intruder, and Ignatius, the austere and noble defender of orthodoxy, an attempt, for centuries successful, to distort historical truth for the sake of a party quarrel which raged in the Imperial City of the East? The experts are answering these questions in a growing affirmative, and it may be worth while to inspect briefly some of the reasons for this radical change of attitude.

The traditional story of the schism of Photius is roughly as follows. The young Emperor Michael III, who reigned in Constantinople from 842 to 867, was a thoroughly bad lot—he was popularly known as Michael the Drunkard—only slightly better than his uncle, Bardas the Caesar, who, to keep the reins of power, initiated his nephew to the most extreme forms of debauch. At that time the Patriarch of Constantinople was Ignatius, formerly Abbot of the

Monastery of Satyrus, an austere and upright man. Shocked at the licence of the Court and the incestuous union of Bardas he publicly refused Communion to the Caesar on the feast of the Epiphany, 857, and, naturally enough, for his pains was thrown into exile. He refused to abdicate, but Bardas, untroubled by such a detail, substituted his own nominee, a layman, Photius, *protoascretis* in the Imperial Court, and one of the most renowned teachers in the University of Constantinople. Photius hurriedly received all the Orders, and on 25 December, 858 was consecrated Patriarch.

Ignatius was adamant in his refusal to resign, and the sequel was a battle of invective and excommunication between the two parties. At this juncture the Papacy became involved and the great defender of Papal prerogative, Pope Nicholas I (858-867), sent two legates to Constantinople to investigate. The legates were made of poor stuff and were either deceived or bribed into deposing Ignatius (on the plea that his own election had been uncanonical!) and recognizing Photius as Patriarch. The exiled Ignatius managed, however, to get his case presented to the Pope through the Archimandrite Theognostus, with the result that when the legates returned to Rome they found their sentence reversed and themselves degraded and excommunicated.

At the Lateran Synod of 863 Nicholas renewed his recognition of Ignatius and threatened Photius with the gravest censures if he did not immediately withdraw from the See. Photius replied by removing the Pope's name from the diptychs and accusing the Latin Church of heresy by introducing the *Filioque* in the Creed. For a time matters remained at this deadlock. Then, in 867, came one of those melodramatic reversals of fortune which lend such spice to Eastern history. Basil the Macedonian, a firm believer in *realpolitik* and direct action, by the successive murders of Bardas in the summer, and Michael himself in the early autumn,

assumed the cloak of Imperial dignity and ascended the throne as the Emperor Basil I. The Photians were given short shrift, and Ignatius was restored to his See.

In the midst of the upheaval Pope Nicholas died, and it was to his successor that the restored Patriarch appealed to summon a General Council. This met in 869, under the Papal legates, Donatus, Stephen, and Marinus, and is known to the Western Church as the Eighth General Council, the Fourth of Constantinople. Ignatius was confirmed in his See, and the stubborn Photius excommunicated. Ignatius, however, began to quarrel with the Pope concerning the allegiance of the newly converted Bulgarians, while the cunning Photius wriggled his way back into Imperial favour, so that when the old Patriarch died in 877, Pope John VIII (872-882) was persuaded to absolve the erstwhile intruder and to confirm his election to the now canonically vacant See. This was the end of what has been called the first schism.

At the request of Photius another council was called at Constantinople in 879 to settle the whole affair. Again, three legates were sent, with a letter from the Pope laying down certain conditions which were to be fulfilled before Photius could be confirmed in his See. The legates were ignorant of Greek, and the wily Photius easily outwitted them, foisting on the Council a garbled version of the Pope's letter which is little better than a forgery. He reaffirmed his attack on the Latin *Filioque*, claimed his rights over Bulgaria, and annulled the Acts of the Council of 869. The legates approved of what had happened, and took back to Rome the Acts of the Photian Council for Papal approbation. John VIII was amazed at the story they told, and sent Marinus the deacon to Constantinople for a second time to find out what had really happened. Marinus, despite the anger of the Imperial party and a month spent in prison, unmasked the whole conspiracy, and on the strength of his

report Pope John was moved to decisive action. He went solemnly to St. Peter's, and from the ambo of the basilica, with the Gospel in his hand, in the presence of the Roman clergy, he pronounced anathema against Photius and against all who should not look upon him as cut off from the unity of the Church. This was the second break, and this time the rupture was complete. The excommunication was renewed by the successors of John VIII, and Photius died a schismatic. His name became a rallying-cry for the anti-papal party, and although for a time peace was patched up, the schism was finally achieved under Michael Cerularius in 1054.<sup>1</sup>

Such is the traditional story, and according to the experts it is false, a *fable convenue* built up on evidence which is little short of a pack of lies, "the miserable tittle-tattle of a handful of Byzantine sectaries" unworthy of serious belief. On four points at least, modern research has dealt the traditional story a hard blow, not on account of new discoveries, but because of a re-examination of the existing evidence, and a reassessment of its value. In the first place, it seems certain that Ignatius did, in fact, resign his See. Secondly, the story of the Eighth General Council in 869 needs overhauling. Thirdly, the account of the Photian Council in 879 with the Patriarch's forgery of Pope John VIII's letter, and his hoodwinking of the legates, is not true. Finally, the solemn excommunication of Photius by John VIII from the ambo of St. Peter's, and its repetition by his successors is simply a myth, "une mystification historique", without foundation.

It is impossible here to examine all the arguments

<sup>1</sup> For all this story the great authority is J. Hergenröther: *Photius Patriarch von Konstantinopel, sein Leben, seine Schriften und das griechische Schisma*. 3 Vols. 1867. A short English account in Fortescue: *The Orthodox Eastern Church*, pp. 135-171. More critical studies with good bibliographies in *Cambridge Medieval History*, Vol. IV, Ch. IX, and J. B. Bury: *A History of the Eastern Roman Empire*, Ch. VI. The principal texts are in Mansi, *Sacrorum Conciliorum . . . collectio*, Vols. XVI and XVII.

for these important changes of opinion, but a brief summary with a few bibliographical indications may be useful. The work of revision has been the result of converging efforts from three different sources, and it is very striking that on several points where the old story has been rejected there has been complete independence of approach. The *Institut d'Études Byzantines* conducted by the Assumptionist Fathers until recently at Kadikoi and now at Bucarest has published in its journal *Echos d'Orient* a number of articles by Père Vitalien Laurent, Director of the Institute, and by Père Venance Grumel. The latter has also written in *La Revue des Sciences Philosophiques et Théologiques*,<sup>1</sup> while his critical edition of the Acts of the See of Constantinople supplies important source material.<sup>2</sup> The question has also been approached, from a different point of view, by a Czech priest, Dr. František Dvorník, professor in the faculty of Theology at the University Charles IV in Prague, first in an article in *Byzantion*, the Belgian review devoted to Oriental studies,<sup>3</sup> then in his remarkable translation of, and commentary on, the Pannonian *legenda* of the lives of SS. Cyril and Methodius,<sup>4</sup> and almost at the same time (September, 1934), in a paper read at the Fourth International Congress of Byzantine Studies, held at Sofia.<sup>5</sup> The third worker, and, in fact, the pioneer in this field, is the Abbé Emile Amann who first began to raise suspicions with regard to the old story in articles in the *Dictionnaire de Théologie Catholique*,

<sup>1</sup> Tome XXII, 1933. Pp. 432-457. "Y eut-il un second schisme de Photius?"

<sup>2</sup> *Regestes des Actes du Patriarchat de Constantinople*. Vol. I, *Les Actes des Patriarches*. Fasc. i, *Les Regestes de 581 à 715*, Fasc. ii, *Les Regestes de 715 à 1043*. Bucarest 50 fr. and 80 fr.

<sup>3</sup> T. VIII, 1933. Pp. 425-474: *Le second schisme de Photios, une mystification historique*. The article has been published as an off-print.

<sup>4</sup> *Les légendes de Constantin et de Methode vues de Byzance*. Prague, 1934: Paris, Librairie Geuthner, 13, rue Jacob.

<sup>5</sup> Published in *Bulletin de l'Institut Archéologique Bulgare*, T. IX, 1935. Pp. 302-325. Sofia, Imprimerie de la Cour.

and has recently gathered together the results of previous work in the sixth volume of Fliche and Martin's *Histoire de l'Eglise*, which was reviewed in these pages last July.

The revision of opinion has been brought about by a better understanding of the quarrels which were rife within the Greek Church during the ninth century. In the Iconoclast dispute there had been, on the orthodox side, two parties. The conservatives wanted to exclude perpetually from office all bishops who had favoured the heresy, even if later they had recanted. The liberals were much less rigid, and were ready to re-admit the repentant bishops to full authority. Methodius, the predecessor of Ignatius in the Patriarchal chair, had been a liberal, so that the election of the austere Ignatius was something of a triumph for the conservatives. The liberals, however, began to make difficulties, and they were supported by the Caesar Bardas. The Ignatian party replied by a campaign of libel against Bardas, and Dvornik has shown, what Bury already suspected, that the story of his incestuous union is false. It was, however, sufficiently plausible to deceive the simple Ignatius, who had no suspicions about the stories he was told. He refused Communion to Bardas, with dire consequences to himself.

With the intrusion of Photius the campaign of calumny grew more violent on both sides. Vested interests as much as dogmatic rectitude played their part, and embittered the quarrel even after the deaths of both Ignatius and Photius, and it is out of all this dispute, with its conflicting testimonies and biased evidence, that historians have had to pick their story. Baronius, Hergenröther and the rest found it easy enough. Since most of the Photian evidence had been destroyed by the other party, they followed the Ignatian documents, and explained contradictory evidence as either special pleading or



forgery. Unfortunately, much of the hagiographical literature of the period, far from being meant to edify, is meant to deceive. It is little more than propaganda, innocent enough in appearance, but evil in intent, and for centuries it seems to have been successful in deceiving the historians of Western Europe. New appreciation of this evidence puts a very different complexion on the story.

The question of the resignation of Ignatius in 858 is the first important point for revision. The traditional story, accepted by authorities like Diehl, Bréhier, Bury, Kattenbusch, and Fortescue, says that he refused to resign his See in spite of all entreaties and threats. The basis of the legend is the *Vita Ignatii Patriarchae* written by Nicetas the Paphlagonian,<sup>1</sup> in reality an anti-Photian pamphlet. Although most of the evidence in favour of Photius has been destroyed, both Dvornik and Grumel have been able to show, from another anti-Photian source, a letter of Metrophanos of Smyrna to Manuel the logothete,<sup>2</sup> that Ignatius himself urged that another Patriarch should be elected, hence implying clearly that he himself had resigned. Even more striking is the neglected evidence from the *Life of St. Euthymius the Younger*<sup>3</sup> which speaks of Ignatius delivering up his act of resignation to the Church. We can therefore believe that a great deal of the story of the travels of Ignatius and the cruelties he endured is a fabrication, and Photius had every right to think that he was being elected to a vacant See. The point still awaits final settlement with a critical account of the *Libellus* produced by the Archimandrite Theognostus before Pope Nicholas I.

On the second point, the story of the Eighth Œcumenical Council, there is a good deal of confusion. The source materials are in two recensions, with

<sup>1</sup> Mansi, xvi, 209-291.

<sup>2</sup> Mansi, xvi, 413.

<sup>3</sup> Edited by Père Louis Petit, A.A. in *La Revue de l'Orient Chrétien*, T. VIII, 1903.

marked differences, the one in Greek, the other in Latin. The Latin text has an interesting history. On their way back from the Council the Roman legates had all their belongings stolen from them by Slav pirates in the Adriatic, so that it was only through a copy kept by Anastasius the Librarian, the Ambassador to Constantinople of the Western Emperor, Lewis II, that the Acts of the Council came to Pope Hadrian. He ordered Anastasius to make a Latin translation of the Greek acts in his possession. Anastasius did so, and in the preface to his translation, which is the first document in Mansi's sixteenth volume, he gives an odd warning to future generations to beware of the Greek account which may be false, for the Greeks are well known as forgers and interpolators. Was this warning simply a clever move to divert suspicion from himself? And was he himself not above a little sharp practice? He certainly seems to have distorted the account of the Council in a sense favourable to the Papacy—and, of course, less favourable to Photius. Amann suggests that he did this in order to patch up a quarrel he had had with the Roman Curia, by means of a little judicious flattery. He can scarcely have envisaged the consequences of his deception, and the coincidence which made it fit in with the rest of the story.

The Greek recension has had an even stranger history, and is a far more suspicious assortment of documents. It was first published in Western Europe by the Jesuit Matthew Rader, in 1604, and has been republished at different times, either with editorial comments or without them.<sup>1</sup> Mansi has lumped sources and comments together, and Amann is caustic in his reflections on the hash-up thus produced. "It is only

<sup>1</sup> One example of the type of comment which has led many astray may be quoted here. It refers to a letter from Pope John VIII to Photius. "*Haec est altera epistola quam a Pontifice Joanne VIII acceptam Photius a se Graece translata, et ad perfidiam suam occultandam addendo, mutilando, subtrahendo et expungendo in pseudosynoda sua octava legi ac promulgari fecit.*" Migne, P.L. CXXVI, col. 872.

when a pitiless criticism has been exercised on the origin and arrangement of these that we shall reach any sort of precision on the capital points in the Photian problem." Such comment on more than half a volume of Mansi is diverting. The documents actually fall into three parts: those preceding the Council; the account of the Council itself with its twenty-seven canons; and the documents posterior to the Council. Then comes an appendix which is simply a collection of anti-Photian tracts of no historical value whatever. Some parts of this collection have an appearance of authenticity, but they have in fact been garbled to support the anti-Photian thesis. Dvornik thinks that the collection was drawn up by an Ignatian adherent at the end of the ninth century. Amann and Grumel would put it a little later, with perhaps a little "touching up" done by a Greek unionist in the fourteenth or fifteenth century.

Is this Council, which certainly condemned Photius, to be considered as an Œcumenical Council? The paucity of bishops in attendance (there were only 12 in the beginning, and never more than 117 in all) is a bad mark for a Council of the Universal Church, and a fact which Anastasius was at pains to explain away—not very successfully. Far more important is the serious possibility that the Acts of the Council were annulled by Pope John VIII in 879. His letter to Photius has long been known: "*Quae vero synodus in urbe ista contra reverentiam vestram habita est, eam nos irritam fecimus atque omnino abrogavimus et rejecimus*".<sup>1</sup> The traditional story dismisses this letter as a forgery concocted by Photius himself. It is true that the text is probably corrupt, and that the Pope was never so absolute. But it is very unlikely that Photius was the forger. Whatever be the final solution there is little doubt that the traditional story must be recast; and it is worth recalling that the Orthodox

<sup>1</sup> Mansi, xvi, 510. Text of another letter in Migne. P.L. CXXVI, 874.

and the Russian historians have for a long time questioned the right of the Council of 869 to be considered Œcumenical.

Thirdly arises the question of what actually took place at the Photian Council in 879. Is it true that Photius manipulated the letters of Pope John VIII, foisting a garbled version on the ignorant and unsuspecting legates? And to what extent are we to trust the story of the last two sessions, with their condemnation of the Latin *Filioque* in the Creed? With regard to the letters we know this. There are two editions, one in the Papal registers in the Vatican archives, the other in the Greek account of the Council. The Vatican text speaks in somewhat reluctant terms of readmitting Photius to communion as the best means of establishing peace. It is an act of condescension, and the authority of the Council of 869 is not called in question. Photius will show himself worthy of mercy if he publicly recants and asks pardon. The Greek text has nothing like this. There is no question of making satisfaction, Photius is praised in solemn form, and the Eighth Council is annulled. Which is the authentic version? The traditional story that Photius forged the Greek text is, of course, possible, but as Amann remarks, "elle oblige d'admettre chez les légats du Saint-Siège une dose peu commune de malhonnêteté ou de sottise". He himself at one time suggested, as an explanation, that the letters which went to Constantinople were altered by the Pope himself more in favour of Photius, at the suggestion of the Byzantine embassy in Rome, *after* the text had been inscribed in the Papal register, but this gives rise to other difficulties, and it seems likely that Laurent, Grumel and Dvornik are right in placing the forgery, for forgery there certainly seems to be, as late as the fourteenth century.

With regard to the condemnation of the *Filioque*, the true story seems to be that there was a compromise

The members of the Council recited the Creed without the addition, but Photius withdrew his opposition to it, and recanted his former attacks. Grumel and Laurent show that the traditional story was unknown to the Greeks not only in the twelfth century, but even after the second Council of Lyons in the thirteenth.<sup>1</sup> Was the story of these sessions invented in the fourteenth century, together with the forgery of the Papal letters? It must be remembered that the proposals for reunion with Rome had aroused intense antagonism in Constantinople at that time, and almost any steps might have been taken to represent the Photian schism as a rupture beyond hope of healing. To put the antagonism of East and West on a dogmatic plane would have made this very much easier.

The final point calling for revision is the story of the attitude of the Popes to Photius after the Council of 879-880. What are we to say about the mission of Marinus to Constantinople, the solemn condemnation of Photius by John VIII in St. Peter's, and its repetition by his successors? The mission of Marinus is a myth arising from a misreading of a letter of Pope Stephen V and a confusion with his earlier embassy in 869. The solemn condemnation by Pope John VIII is an invention of the anti-Photians without a shred of historical backing; while of the condemnations by his successors the only one for which there is any good evidence at all is that which was pronounced by Pope Formosus when Photius was no longer Patriarch.<sup>2</sup> Finally there is the clearest evidence that Pope John IX (898-900) admitted the validity of the

<sup>1</sup> Grumel: "Le 'Filioque' au concile photien de 879-880 et le témoignage de Michel d'Anchialos", in *Echos d'Orient*, No. 159, (July-Sept.), 1930. Laurent: "Le cas de Photius dans l'apologétique du patriarche Jean XI Beccos (1275-1282)." Ibid. No. 160 (Oct.-Dec.)

<sup>2</sup> On this point Dvornik and Grumel are not agreed. The former denies that there was any further condemnation, while the latter seems to have established that Formosus did condemn Photius. See "La liquidation de la querelle photienne", in *Echos d'Orient*, No. 175 (July-Sept.), 1934. Amann reserves judgement, and on this point his next volume in Fliche and Martin's *Histoire de l'Eglise* will be awaited with interest.

Photian ordinations and consecrations. As Dvornik puts it, "the second schism of Photius has never existed except in the imagination of historians who have allowed themselves to be mystified by certain documents in this anti-Photian collection".

Such is, in brief outline, the story of one of the strangest deceptions which have yet come to light in the history of the Church, a story of forgery and propaganda carried out with success in the ninth and fourteenth centuries, and effective down to our own times. It is a story which suggests many reflections, some of which may be found at the end of Amann's article on Photius in the *Dictionnaire de Théologie Catholique*. One is worth recalling here. The Photian movement was never anti-Papal. Throughout the whole dispute between Ignatius and Photius each party, far from rejecting Papal authority, was anxious to have the weight of Papal approbation on its own side. It was this attitude which drove the Ignatians to invent the story of the second condemnation of their rival. As Dvornik puts it, they wished at all costs to safeguard the prestige of the Holy See, and this they did by appealing continually to its supposed decisions to show that Photius had been condemned. It was they, in fact, who were recalcitrant, and, according to Dvornik, the episode might well be called "The Ignatian Schism". It is a tragedy that the rupture between East and West should have sprung from such insignificant beginnings; and in paying tribute to the Catholic priests who have done such service to historical truth in exposing the traditional error and in piecing together the true story, we should pray that their work may be no less valuable, through the removal of prejudice, in preparing the way for the ultimate reunion of East and West under the supreme authority of the See of Peter.

ANDREW BECK, A.A.

## CONVERT CLERGY AND CATHOLIC ACTION : A SUGGESTION

**Y**EAR by year is made a Journey which to the observer is but of momentary interest or concern, but for the traveller is one of hardship and travail. It is not a journey of a geographical nature nor will it add a jot to the knowledge of men regarding far-off lands. It is a solitary Journey, its burdens are unrelieved by human companionship ; it is often long, weary, sometimes tragic, yet it must be made. The Journey is a spiritual one and it takes its travellers Home.

The Way of the Convert may appear a very matter-of-fact proceeding to those of us who have the advantage of being cradle-Catholics. After all, it may be said, is it not but the return to religious certitude and to the One, True Church of Christ ? Why should we seek to dramatize a situation of this nature which is but the passing over from the Shadow to the Substance ?

It is easy for us who have never been called upon to make such a journey to dismiss it in a phrase. The solitude of a soul who makes this journey, in the face of the severance of old friendships, the sacrifice of financial security and cultured surrounding, all this must be experienced to be understood. Not that all have to make this sacrifice upon becoming Catholics, but for many it is the only way. Coupled with this loss of so many human pleasures there is the oft-time spiritual martyrdom before the great decision is made. No one has more eloquently pictured the agony of mind and heart, which so many endure before entering the Church, than Cardinal Newman.

In the *Apologia* he writes : "It is indeed a responsibility to act as I am doing ; and I feel His hand heavy on me without intermission, who is all Wisdom and Love, so that my heart and my mind are tired out,



just as the limbs might be from a load on one's back." It was no easy journey for him as we can see from his letter to a friend, written after his reception :

"You may think how lonely I am. 'Obliviscere populum tuum et domum patris tui' has been in my ears for the last twelve hours. I realize more that we are leaving Littlemore, and it is like going on the open sea."

The agony of a Newman is repeated year after year by those who follow in his steps. The journey of the convert is a very real and terrible thing and it would be well if we, who have been given the Faith from our earliest years, were to take down the *Apologia* from time to time, that we might bring home to ourselves the reality of the sacrifice. The least that we can offer to the convert is our realization, in some degree, of the very real difficulties through which he has passed before coming into the Church.

Undoubtedly many converts pass through the prelude to their conversion without the agonies which were Newman's and it may be that for a layman or woman the journey is peaceful and devoid of great sacrifices. But there is one class of men for whom the word conversion almost inevitably means upheaval and distress of mind and body—the convert clergyman. The picture has often been drawn by more able hands of his position when benefice, friends, surroundings have all gone and he is faced with the prospect of entering the labour market. In the majority of cases he is a married man with a family. Even if unmarried, and without a vocation to the priesthood, his plight is not a pleasant one. Of course that Charity<sup>1</sup> which has been termed "exquisite" by the Holy Father does what it can, but for one to whom its charity can reach there are many who have to take up what situations they can get.

Their training is academic, often their degree is a

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<sup>1</sup> The Converts Aid Society.



theological one, and the only opening which presents itself is as a schoolmaster. They soon find that even here the supply is far greater than the demand and they are hopelessly outnumbered by men younger, with better qualifications, and so they sink into some minor post as a clerk. To many the latter would sound as a heaven-sent chance after months, or even years, of existence on short rations. That this picture is no exaggeration will be evident to anyone whose experience has brought him into contact with those concerned. The seeming hopelessness of the situation is such as to demand from the married convert clergyman virtue of a wellnigh heroic degree and must act as a serious deterrent to conversion on men who may not be strong enough to make the sacrifice. It is no use dismissing this aspect of the matter with vague platitudes, the fact is that these men are human, with the same weaknesses as the rest of us, and we have no right to demand of them an heroicity of conduct which we well know might prove too much for us. That God gives extraordinary graces we know, but at the same time we must take into account the human aspect, the particular cases where the man upon conversion simply ceases to be employable and has the constant companionship of a wife and children who are partakers of his lot.

It was with satisfaction that we read in the Catholic press of recent date that His Eminence the Cardinal-Archbishop was asking for suggestions as to the best method of utilizing the aid of convert clergymen in Catholic Action. That these converts have much to bring to the Church is obvious. They are men who in the majority of cases are university trained and they have culture and refinement coupled with a character which, with God's aid, could endure much. The very fact of the convert being a convert testifies to his sincerity and readiness to make sacrifices.

Throughout the whole country we are constantly

hearing the cry, "More Priests, More Churches, More Schools !" The recent widespread attack upon slum dwellings with its consequent transfer of thousands of our urban population has meant the loss of vast numbers to each of the central city churches. In the greater number of cases the new corporation and other estates which have arisen to house the displaced slum-dwellers are without a Catholic Church or schools. It will, moreover, take several decades before we can possibly catch up with the wholesale transference of our Catholic people to these new centres. Financial difficulties alone will tend to leave us in the rear. Wherever possible our priests are trying to erect chapels of ease, mass-centres, school-chapels, but the speed at which municipal authorities can lay waste an area and rebuild in yet another is out of all proportion to our means of keeping up with them.

To turn to the rural areas, we find vast tracts of the country in which it is quite impossible to erect a church or schools. Distances are too great or the number of priests in the diocese will simply not permit of even school-chapels. Yet throughout our English countryside there are thousands of Catholics scattered in small hamlets and villages. The very magnitude of the finance and organization which the towns and cities are demanding from the Catholic body, that we may provide for those Catholics who have been transplanted, renders the rural problem still more hopeless. It will not be possible to finance or to staff *both* the widespread country districts *and* the new housing estates. Yet in both the Church has children who stand in grave need of her care and guidance. What can be done? Are we simply to let things work themselves out and hope for the best? Surely the fact that we may lose thousands through the resultant leakage must make such apathy impossible.

It is with a view to meeting at least some of these difficulties that we put forward a suggestion. In

such a matter it is obvious that the decision of the Hierarchy is in no way anticipated and that any suggestions are made in full and complete deference to Authority.

Our problem is lack of priests, churches and schools on the one hand, and vast areas in which our people must live on the other. Is it not possible to bridge this difficulty by enlisting the aid of the convert clergymen? Our suggestion is not anything so revolutionary as the creation of a Uniate married clergy! On the contrary the idea would be to allow these converts to remain exactly as they are—laymen—but to link them up in a very real way with the work of the Church.

It is well-known that Nonconformity relies for a great part of its influence and extent upon the work of those who are designated "Local Preachers". In fact it would be no exaggeration to state that without the work of these men perhaps a third of the chapels would have to be closed down owing to the insufficient numbers of the regular ministers to staff the many small chapels. These local preachers carry out all the main duties of the ministry and from time to time they receive a visit from one of the regular ministers; meanwhile they keep the congregation together and build up a sense of fellowship and religious influence.

We will forestall all possible misunderstanding by rejecting any suggestion of any analogous body within the Catholic Church, but there is one important aspect which we must remember. The Catholic Church recognizes the position of *Catechists* in the Mission fields. It would be true to say that the progress of our Missions would be seriously retarded were it not for the work done both by foreign and by native catechists. In England there is already a great amount of catechetical work performed by those who have taken certain set courses of study and have passed an examination. Among these we have

the Archconfraternity of Christian Doctrine, The Catholic Evidence Guild, The Catechists of Our Lady and the Catechists of St. Joseph.

But would it not be possible to utilize the latent force which we possess in the ranks of the convert clergy? Here we envisage something more than the work of those societies mentioned above, all of which are handicapped by the fact that their members have to work for their living and have only their leisure time to devote to this work of catechizing. Why not make it possible for convert clergy to undergo a special course of instruction, with an examination at its close, which would equip them to act as qualified Catechists? This course should not be superficial, but solid enough to ensure orthodoxy in lecturing, in answering questions and in defending the Truth of the Church. It would not need to be a very long course, as most of these men have already a fund of apologetical knowledge. Perhaps the main difficulty would be in the matter of *presentation*. Having been recognized by Authority as fit to teach Catholic Doctrine, these men could be sent to centres where Catholics were without a Church or schools and take up their position as the recognized Catholic Catechist of the place.

Before we proceed to point out the way in which such a scheme could be worked it might be well to anticipate a difficulty which could be raised at this point. England is no longer a *missionary* country in the technical sense of that word. The methods which are used in the Missions would not be suitable for the conditions in a country subject to its own Bishops. This objection is groundless when we consider the fact that England is still regarded by our own Bishops as requiring the methods of the Missioner abroad. For example the Motor-Mission of the Catholic Missionary Society and the work carried on by the Catholic Evidence Guild point to the necessity for missionary activity in England.

The practice of the Nonconformists can also help us to adjust our ideas on this matter. They find that the multiplying of centres keeps their people together, and to do that they use the local preacher. We realize the sad results of all the social upheavals due to town-planning, slum-clearance and the similar state of our rural Catholics; surely we can use a method of meeting the problem which the Church permits, and even praises, in Her missions throughout the world?

Having placed our Catechist in one of these centres to which Catholics have been moved, or in a country district, what purpose can he serve? First, his presence will be a constant reminder to Catholics of their unity; secondly he will be the pivot of Catholic life in the area; and, thirdly, he will by his very training be used to meeting people, advising them and visiting them. The very first duty would be to go round from house to house making a census of the Catholics within the area given into his charge. When he knows the numbers he would then set about to find a room in some convenient place for meetings. On a definite day he would hold a general meeting of Catholics there, and the Parish Priest from the nearest parish, or some other appointed by him, would be present to address them. The position of the Catechist could then be made clear; the people would be encouraged to attend on the Sundays, and provision for Mass, say once a month, or even once in every six weeks, would be made known. During the periods between the visit of a priest to say Mass, hear Confessions, etc., the Catechist would give a short talk on the Sundays on a Catholic doctrine, devotion or practice. There could be a hymn, the Rosary, and perhaps another hymn, and then a purely catechetical instruction.

So far we have a centre, a qualified person, provision for the Catholics to be kept together and instructed in their Faith, and the visit at infrequent,

though regular periods, of the priest. The Catholics themselves will feel their unity with their fellows throughout the country and will not feel that heart-breaking isolation which so often ends in a drifting away from all things Catholic.

The Catechist during the weekdays will, of course, have to make special provision for the children's catechism and the preparation for First Communion, Confession and then Confirmation. This will be no easy matter in the country districts, and it may be that a *class* will be an impossibility ; he will have to visit the homes of the children. In urban districts this should not arise, as the meeting-room already mentioned could serve also for the children and could be used on the Sunday afternoons.

Yet another aspect of such a Catechist's work could be the running of study-circles in Social Questions, in Apologetics, the Liturgy. Apart from essentially Catholic studies he could arrange other activities : dramatic societies, debates, games, and a host of other interests which would serve to keep the Catholics together. That all this work is not of mere theory will be obvious to those who have followed the course of talks given on the wireless and entitled "New Homes for Old". The attention which is being paid to the development of the community-centres in the new housing estates should prove a salutary warning to us. If we fail to provide for our own people they will be swept up into undenominational interests or even into those sponsored by religious bodies more alive to this matter than ourselves.

It is clear that the demands which would be made upon the Catechist would be heavy, but we should be giving him work which he would really enjoy, and with it would go the very important realization that he was working in and for the Faith. It is the fact that they are unsuited to secular work, and the necessity of securing it, that makes for the worry and

pain endured by so many of the convert clergy. If there were opportunities to work for the Church alongside these situations it would not be so hard, but they feel that they could give so much and there are so few openings in which their qualifications could be put to their best use. Yet as official catechists they would have a status, a Cause to which they would bring their enthusiasm for the Faith and the ready self-sacrifice of which they have already given evidence at their conversion.

So far we have not mentioned the convert's wife. We are well used to the witticisms which are perpetrated at the expense of the "Vicar's Wife", yet these ladies deserve a great deal of downright praise. Their husbands' conversion has meant the end of social life for them, their friends have gone and, if they have children, the anxiety as to their future can be well imagined. The wife of the convert clergyman who has, in the majority of cases, made the step with him can be of great assistance in the work of catechizing. The tact and adaptability which they possess as a body can be put to excellent use in the work to be done in such centres as we have described.

If we were to offer these men the choice between the life of a city in some poorly paid employment, the life in either a tiny house, or, more often, in lodgings, or the work of a Catechist in an urban or rural centre, which would they prefer? The answer is, we think, obvious. Such men would glory in having a definite work to do for God and would not spare themselves in it. Doubtless, they would have a certain amount of inconvenience. They might still have but a small house, or be obliged to live in lodgings, but the satisfaction of being occupied in work for which their whole training has prepared them would counterbalance the material discomforts.

We have deliberately left to the end the big and awkward problem of the financing of such a scheme,



*not* that it might be glossed over, but that it might be met fairly. At the outset any question of good salaries is impossible, but the possession of an adequate income, in rather poor circumstances such as we have outlined, should not prove an insoluble problem. The Catholics of the district would help, the generosity of the poor is proverbial, and it may be that help would be forthcoming from some of our Catholic societies. Speaking without any data upon which to base our suggestion in this matter, it may be that the Church extension funds in the various dioceses might help the Catechists in the first few months of their work. The Converts' Aid Society might be able to assist at the same period. But the ideal must be to render such centres practically self-supporting. This could be done by the efforts of the Catholics in running their own socials, plays, and the other well-established methods for the raising of money; and this would also serve to build up a solidarity among the Catholics.

There should be every possibility of obtaining the grants given by local Education Authorities for adult education, and here the study-circles would be grant-earning. The various associations of Community centres, which act as national bodies, would also be likely to provide grants-in-aid for equipment in the room or building which serves as the centre.

It would also be possible for the more wealthy parishes and districts to "adopt" a given Catechist and not only to help him financially, but to have a real, live interest in the place and in its people. The ultimate object in each case would be to establish a vigorous mission with a resident priest, and the work of the Catechist would be that of a precursor. We all like to have a title ready for such works, and we can think of none more suitable for such a body of Catechists than that of St. John the Baptist, for they, too, would herald the Coming of the Sacramental Christ.

These men want to be *used*. Shall we fail them?

JOHN F. POWER.



## THE NEW COLLECTION OF INDULGENCED PRAYERS

AS announced in the decree of the *Sacred Penitentiary*, 31 December, 1937,<sup>1</sup> a new collection is specially authorized by the Holy Father "ut non modo preces et pia opera indulgentiis ditata in unum redigerentur, sed ut potius aptiore indutus forma elenchus vulgaretur". The title of the book is, *Preces et Pia Opera in favorem omnium Christifidelium vel quorundam coetuum personarum Indulgentiis ditata et opportune recognita*.<sup>2</sup> Previously there was in circulation a collection with rather a similar title containing only the indulgences granted between 1899-1928. The *Raccolta*, including all indulgences, has long been out of print. The present book is an authentic and complete collection of all the indulgences at the present time attached to *prayers and pious works* by the Holy See. It is limited to prayers and pious works; that is to say, indulgences attached to *sacred objects* are not included, nor those attached to the visitation of some locality or shrine, except those in the city of Rome, which are given as an *Appendix* to the book, e.g. *Scala Sancta*.

The arrangement of the work is based on the *Preces et Pia Opera* of 1929, having two unequal parts: the first containing indulgences granted to all the faithful, the second those which can be gained by certain categories only, such as priests, religious or teachers. For a proper understanding of the text we are given the relevant portions of Canons 911-936, with an occasional commentary, and also nine *praenotanda*.

The text is not merely a reprint but a modification, in many instances, of the original grant. The changes which take place so frequently in the whole matter of

<sup>1</sup> Cf. CLERGY REVIEW, 1938, XIV, p. 551.

<sup>2</sup> Typis Polyglottis Vaticanis, 1938. The sale is reserved to the firm of Marietti, Turin. 25 lire. Cf. *Documentation Catholique*, 1938, col. 1045.

indulgences has caused considerable confusion to the faithful. It is still more embarrassing for publishers like the *Catholic Truth Society* who make a point of being quite accurate in the information contained in their devotional literature. However, we may hope that the present text is an *editio typica* which will not be lightly changed for ten years at least. It would be quite impossible to indicate all the changes in this collection of 715 formulae, but one is worth noting. As recently as 1931 the Holy See gave a definitive ruling about the indulgences attached to the *Stations of the Cross*—"ad omnem dubitationem in posterum auferendam".<sup>1</sup> Amongst other things, one could gain "ten years and ten quarantains" for each station if the whole exercise could not be completed. The quarantains have now disappeared and it is quite certain from *praenot.* 2 that this indulgence must now be regarded as simply "ten years". It is not expressly mentioned anywhere, but it seems to be one of the principles of the new book to banish quarantains completely. True enough, a quarantain—probably a forty days' fast—is not capable of very precise definition in terms of a modern indulgence, but neither, for that matter, is any partial indulgence, and many of us older folk may regret not being able to gain quarantains any more, even though we were not very clear as to their meaning. Happily, no change is made in the meaning of the phrase "usual conditions". It remains as explained in this journal,<sup>2</sup> namely, confession, communion, visit to a church or oratory, and prayer for the intention of the Sovereign Pontiff.

Only those indulgenced prayers and exercises are included of which an authentic copy exists in the Archives of the *Sacred Penitentiary*, a rule implicitly contained in Canon 920: "Qui a Summo Pontifice impetraverint indulgentiarum concessionem pro omnibus fidelibus, obligatione tenentur, sub poena nullitatis

<sup>1</sup> *S. Penit.* 20 October, 1931.

<sup>2</sup> 1938, Vol. XIV, p. 167.

gratiae obtentae, authentica exemplaria earundem concessionum ad Sacram Poenitentiarium deferendi." Quite often these indulgences also appear in *Acta Apostolicae Sedis*. This new collection contains some which, no doubt, have been publicly printed somewhere or other but have not been generally known to the faithful. An interesting example is the indulgence of three years, granted 13 May, 1937, to the server at Mass. The liturgical interest is, in fact, more noticeable in the present book than in previous collections. A whole group of prayers taken from the Breviary and the Missal are seen to be enriched with various indulgences. The *Roman Documents* of this issue of THE CLERGY REVIEW include the text of an Instruction from the *Sacred Congregation of Rites* directing these indulgences to be printed in future editions of the Breviary and the Missal.

The language of the prayers is that which was originally authorized when an indulgence was granted to their recital, chiefly Latin, Italian and French. In this connexion the law of Canon 934 §2 should be noted: "Si peculiaris oratio assignata fuerit, indulgentiae acquiri possunt quocumque idiomate oratio recitetur, dummodo de fidelitate versionis constat ex declaratione vel Sacrae Poenitentiariae vel unius ex Ordinariis loci ubi vulgaris est lingua in quam vertitur oratio; sed indulgentiae penitus cessant ob quamlibet additionem, detractionem vel interpolationem." Additions etc. invalidate the grant of an indulgence when they are such as alter the *substance* of the prayers.<sup>1</sup> We have noticed only one in this collection originally attached to a formula in English, a prayer addressed to St. Columbanus on behalf of foreign missionaries.<sup>2</sup> Prayers to English Saints are by no means in evidence as compared to those addressed to Saints of other countries. We must be content with n. 535, "Ad

<sup>1</sup> *S. Paenit.* 7 December, 1933. A.A.S. XXVI, p. 35.

<sup>2</sup> n. 572. 300 days granted 5 June, 1935.

suum quisque caelestem patronum", a short prayer to which 300 days is attached, and a plenary indulgence on the usual conditions. There are various small differences of spelling employed in the Latin texts, e.g. S. Paenitentiaria in place of S. Poenitentiaria which is found in the Code. Similar changes are to be found in recent editions of the Missal, e.g. *cotidie* for *quotidie*, and they are no doubt due to some new principle employed by the Roman Offices.

It will be necessary for the editors of our prayer-books and devotional literature to consult this authentic and definitive collection, in order to introduce its modifications in all new editions of their books. Praenot. 2 directs : "Preces et pia opera cum indulgentiis tempore et modo, uti supra, a Summis Pontificibus concessis, quae cum aliqua immutatione publicantur, non secundum veterem sed secundum novam concessionum formam indulgentiis potiuntur ; ea vero, quae in hac Collectione non recensentur, indulgentias amittunt."

E. J. MAHONEY.

## SUNDAY INSTRUCTION

**R**ELIGIOUS Instruction on Sunday afternoons is not an easy task for busy and not over-strong priests, especially if they are single-handed and in large parishes. Nor is it the most pleasant time for the children, although it may be so for their tired mothers. It seems therefore important to make the lessons as attractive as possible.

The writer, having been obliged to give Sunday instruction for twenty-five years had, after some time, hit upon the idea of taking his matter from Bible history and of using it for illustrating and enlivening Christian doctrine. The plan was a success and showed several advantages. As my experience may be useful for other priests or for teachers, I give it for what it is worth.

(1) The children came into touch with the inspired writings, and as most of them came from the more religiously inclined families, they were led to read religious literature at home.

(2) As the children were of different ages and standards, it would have been impossible to make Catechism doctrine suitable to all, but Bible history offered a more common plane.

(3) It is more easy to make Bible history interesting and attractive than dry doctrine (of which there is enough at school), especially if the story is told to the children in a lively and realistic manner before the sacred text is read to them.

(4) The Bible stories can be used for illustrating Christian doctrine and they make it possible to establish between the different religious truths fresh relations which are easily missed if we keep to the order of the Catechism.

(5) Bible stories well treated are much more effective than the technical words of the Catechism to impress practical, moral and ascetical lessons. In fact the inspired writings are given us for this very purpose (II Tim. iii, 16). Our Lord Himself showed us this method: "Go and do thou in like manner . . . Thus will my heavenly Father deal with you."

For the sake of illustrating this method a few sketches are appended. Some suggestions as to details are here premised :

*Ad. 3.* The best time for the new narrative would be towards the end of the lesson when the children are tired and want something fresh and something stirring to take home. For this reason a short and practical application should form the conclusion. The narrative should be a somewhat free, simple talk, embodying the necessary explanations. It is the method of the Breviary in the third Nocturn. The sacred text will then be better understood when it is read to the children. These "Notes" are to be a help for the purpose. Teaching our backward boys here in Besford Court for the last two years, I have found that the details of the scenery and the customs in Palestine, inserted into the narrative, have roused the interest and fixed the attention of the not too-brilliant scholars.

*Ad. 4.* Under the heading of "Doctrine" some questions from different parts of the Catechism have been selected, the contents of which are illustrated by or connected with the narrative. If they are taken at the beginning of the next lesson they should be preceded by the reading of the sacred text, the children standing at it as at holy Mass. It should not be too long, leaving enough time for the next narrative with its practical application. If any special event occurring during the following week is to be mentioned, the Doctrinal portion should be shortened or even omitted.

*Ad. 5.* The practical application at the end of the narrative or of the lesson should be limited to one point and to one or a few short sentences. (Examples for them, as well as notes for explanations and doctrine, may be found in Bishop Knecht's *Commentary*, published in English by Herder.)

## NOTES

*I The Annunciation.* (First Sunday of Advent.)

Texts : St. Luke i, 26-38.

*Notes* (to be inserted into the first narrative ; see also Knecht : *Practical Commentary N. Test.*, chap. II ; Herder.)

*Espousal* (or betrothal) of a virgin in the East, even now, are arranged by the bridegroom with the father or guardian of the bride ; the latter has no choice, but has to consent.

Our Lady did not want to marry, but to serve God and the expected Saviour as a virgin ("Behold the handmaid of the Lord"). We do not know who arranged her espousal. As her parents had lived in Jerusalem on the site now occupied by the Church of St. Anne, after the death of her parents she seems to have been taken to Nazareth by some relative or guardian. From the fact that she was to be enrolled in Bethlehem, it would appear that she was an heiress representing her father's family, being the only, or at least the eldest, daughter. As such she was bound, by the law of the Old Testament, to be married to a man of her own tribe and even kindred. (Numb. xxvii, 1-8 ; xxxvi, 6-13.) Our Lady, who knew that God had inspired her to make the promise of perpetual virginity, submitted to the law ; for she was convinced that Almighty God would arrange everything for her good.

*Nazareth*, now a biggish town with many Christians, is situated in Galilee, north of Jerusalem, and can be reached from the capital on foot in two or three days.

*The Place* of the Annunciation shown at Nazareth is a cave against which the Holy House had been built in such a way that the cave formed, as in many poor houses, the dark and innermost part of the dwelling. The church is built over the grotto. An altar now occupies the sacred spot.

(The practical application (here or after the reading of the text) will be found in Knecht's *Commentary*, as above.)

### *Doctrine.*

Qu. 1 : What is the second article of the Creed ?

Qu. 32 : Who is Jesus Christ ?

Qu. 35 : Was Jesus Christ always God ?

Qu. 39 : Was Jesus Christ always man ?

Qu. 40 : What do you mean by the Incarnation ? (The Word was made Flesh ; these words are in silver letters under the altar in the grotto at Nazareth.)

Qu. 48 : What does the third article of the Creed mean ?

Qu. 166 : Why does the Catholic Church show great devotion to the Blessed Virgin Mary ?

Qu. 167 : How is the Blessed Virgin Mother of God ?

(The Immaculate Mother ; Feast of the Immaculate Conception.)

Qu. 115 : What is original sin ? (Forgiven in baptism.)

Qu. 256 : What is baptism ?

Qu. 117 : Have all mankind contracted the guilt of original sin ?

Qu. 118 : What is the privilege of the Blessed Virgin Mary ?

(Full of grace ; she received then greater graces than we do in holy baptism ; she could later on receive Holy Communion without being baptised.)

The first joyful mystery.

Reading of the text.

## II. *The Visitation.* (Second Sunday of Advent.)

Texts : St. Luke i, 5-20 ; and vv. 39-56.

*Notes* (see also Knecht, *Comm., N. Test.*, chaps. I and III).

*The Priests of Israel* were married ; they all descended from Aaron, the brother of Moses. Only the sons of priests could become priests. They lived in different parts of the country and were kept by the shepherds and farmers, who had to give them the tithes, i.e. the tenth part, of their crops (wheat, olives, fruits, grapes). They came to Jerusalem only when it was their turn to offer sacrifices ; they dwelt then close to the temple in a very large kind of sacristy and were allowed to live on the offerings. The greatest sacrifice was offered once a year when the High Priest, and he alone, had to go to the innermost part of the temple, called the Holy of Holies. The part in front of it was called the Sanctuary. Only one priest, who was chosen by lot, or each day, was bound, and allowed, to enter that part to trim the lamps morning and evening. In the afternoon he went in to offer incense ; this was the most solemn sacrifice of the day. On the day of our gospel story it was the lot of Zachary.

(The narrative, as far as it is only preparatory to that of the Visitation, may be much abbreviated.)

*Mary went with haste.* The angel had told her the good news that her cousin Elizabeth was to have a son. When a family of the Israelites had no children, people thought they must be displeasing to God and so suffering punishment ;



therefore Zachary and Elizabeth were just, i.e. good, holy people. Our Lady went to congratulate them.

*The hilly country of Juda* lies around Jerusalem. The journey from Nazareth on foot through the hilly country, with no proper roads, but only stony and dusty or slippery paths, must have taken her several days ; it was very tiring and unpleasant.

Application (here or after the reading of the text) see Knecht as above.

*Doctrine.*

*The Mother of my Lord* : The coming Saviour will be God. (Faith of St. Elizabeth.)

Qu. 167 : How is the Blessed Virgin Mother of God ?

Qu. 32 : Who is Jesus, Christ ?

Qu. 36 : Which Person of the Blessed Trinity is Jesus Christ ?

*Filled by the Holy Ghost.*

Qu. 78 : Who is the Holy Ghost ?

He has spoken through the prophets. He helped the holy writers when they wrote the Bible.

*Our Blessed Lady practised charity towards St. Elizabeth.*

Qu. 169 : What is charity ?

Qu. 339 : Does Christ command us to love one another ?

Qu. 340 : How are we to love one another ?

Qu. 321 : Which are the corporal Works of Mercy ? (Charity.)

*Humility of St. Elizabeth* : "Whence is this to me, that the Mother of my Lord should come to me?" At Holy Communion we say : "O Jesus, I am but dust and ashes, and yet Thou has come to me."

Qu. 162 : Who made the first part of the 'Hail Mary' ? (Both of them said : "Blessed art thou amongst women.") St. Elizabeth did not say the holy Name of Jesus, because at that time only our Blessed Lady knew it. Even St. Joseph was told it only afterwards by the angel, when our Lady had come home again to Nazareth.

The Magnificat ; the second joyful mystery.

Reading of the text.

III. *Saint John the Baptist.* (Third Sunday of Advent.)

Text : St. Luke i, 56-80.

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*Notes* (see also Knecht, *Comm. N. Test.*, chaps. IV, XI, XII, XIII.)

*Zachary* had been punished by being struck dumb for his unbelief, but was cured by faith and by obedience, giving his son the name of John. (He is now always called John the Baptist ; John the Apostle was younger and is also called the Evangelist.)

*The Holy Ghost*, Who speaks through the prophets, made Zachary prophesy, and his words became true.

(1) Our Lord Himself later on called John a prophet and more than a prophet, because he went before the face of the Saviour to prepare the way for Him. (Precursor—one who goes before.)

(2) Our Lord said that John was the promised messenger sent to announce the coming of the Saviour, and to point Him out to the people. Saint John did so when he said : "Behold the Lamb of God."

(3) John prepared the hearts of the people for the coming of the Saviour by preaching penance and baptising with water those who were sorry for their sins.

*Saint John told the people :*

(1) That Jesus was greater than himself, so that he was not worthy to loose our Lord's shoes. (He believed that Jesus was God.)

(2) That our Lord had been before him, although as man our Lord was born six months later than John. (As God, Jesus is from all eternity.)

(3) He said that our Lord's baptism would be in water and in the Holy Ghost, and therefore much greater than his own, which was in water only.

*Saint John was a Saint from his birth.*

(1) The Angel Gabriel had told Zachary that John would be filled with the Holy Ghost before his birth ; that means the Holy Ghost cleansed him from original sin before his birth ; he was not conceived without sin as our Blessed Lady. The Church keeps his birthday as a feast, like that of our Lord and His Holy Mother (but not of other Saints).

(2) Our Lord said that no boy before Saint John had been born so great, i.e. so holy as John.

(3) When he was quite young he led a hard and pious

life as a hermit, until the Holy Ghost told him to go and preach.

Application (here or after the reading of the text).<sup>\*</sup>

*Doctrine.*

The friends and neighbours of John's parents rejoiced with them.

Qu. 340 : How are we to love one another ?

After Zachary had been punished for his unbelief he did believe in God's promises which were fulfilled.

Qu. 10 : Why must you believe what God has revealed ?

Qu. 137 : Why must we hope in God ?

The Canticle of Zachary is known by its first word in Latin, which is "Benedictus". (Blessed be the Lord God of Israel.)

The priests say or sing it daily at their morning prayer. It is also said at Catholic funerals when the coffin is lowered into the grave. We are then reminded that the Saviour, Who springs from the family of David, will keep His promises to the Christian dead, and will show them His mercy if they have tried to serve Him on earth in holy fear and love.

*Saint John became a great Saint and died a Martyr.* He is honoured in holy Mass at the Confiteor, at the Offertory, and after the Consecration, like our Lady and SS. Peter and Paul.

The Benedictus.

Reading of the text.

#### IV. *Preparing for Bethlehem.* (Fourth Sunday of Advent.)

Texts : St. Matt. i, 18-24 with omissions ; St. Luke ii, 1-5, omitting the birth, but adding : "They had to lodge in a stable, because there was no room for them in the inn."

*Notes* (see also Knecht, *Comm. N. Test.*, chap. V).

*The marriage ceremony* of the Jews after the espousal consisted in the bridegroom's fetching the bride to his home, accompanied by their young friends of both sexes. At their arrival (sometimes after a long journey), there was a dinner at their new home. (See the parable of the ten Virgins, St. Matt. xxv, 1-12, and the marriage feast at Cana (St. John ii, 1-11). . . . When, after an absence of six months, our Lady returned from her visit to Elizabeth, Joseph hesitated

whether he should take her to his house. The angel urged him to do so and also revealed to him that she was the Mother of God, and that the name of her child was Jesus and its meaning "Saviour" (because "He shall save His people from their sins".)

*The decree of Cæsar.* God had promised through the prophets that the Saviour should be of the family of David and should be born in Bethlehem. The first part was fulfilled by our Lady's becoming the Mother of Jesus. But it was not so clear how He should be born at Bethlehem. Mary and Joseph lived at Nazareth, and we see from the story of Christmas that they had neither near relations nor a house at Bethlehem and there seemed no reason for their travelling there. But God, Who is infinitely wise and powerful, and faithful to His promises, knew how to make them go there. He made the pagan Emperor, Cæsar Augustus of Rome, who was master of Palestine, issue a decree that all the people in Palestine should be numbered, and should for that purpose go to the place where their family sprang from. As Mary and Joseph were of the family of David, they had to go to Bethlehem, the city of David.

*The Inn* for poor pilgrims and travellers in Palestine was (and is still) unlike our hotels. Often it is only an empty space, usually near some water, and surrounded by a kind of wall, like a new cemetery. Against the wall the travellers place their simple tents, and the wall is during the night a protection against wild animals, both for themselves and for their carrying animals, which camp in the centre. When Joseph and Mary arrived at Bethlehem the numerous people who had come before them had already occupied all the available spaces along the wall.

*The Stable*, still existing, is a large cave, now under the Church at Bethlehem, at the far end of the town. In rainy nights it was used as the one common stable for all the herds of the town. As the flocks would have in the evening a long and steep climb from the fields in the valleys up the rough and stony slopes, the shepherds preferred on rainless nights to keep them in the fields, and in turns to watch over them during the dark hours. On Christmas night they were in the fields and the stable was empty.

(Practical application, see Knecht.)

*Doctrine* (after the reading of the sacred text).

Qu. 35 : Was Jesus Christ always God ?

Qu. 39 : Was Jesus Christ always man ?

Qu. 40 : What do you mean by the Incarnation ?

Qu. 43 : Why was the Son of God made man ? ("God so loved the world as to give His only begotten Son, that whosoever believeth in Him shall not perish, but may have life everlasting." St. John iii, 16).

Qu. 44 : What does the holy Name of Jesus mean ?

Qu. 48 : What does the third article of the Creed mean ?

Qu. 49 : Had Jesus Christ any Father on earth ? (Any Mother ?)

Qu. 167 : How is the Blessed Virgin Mother of God ?

The third joyful mystery.

Reading of the text.

LAMBERT NOLLE, O.S.B.

## THE LAW FOR THE REFORM OF SECONDARY EDUCATION IN SPAIN

THE most interesting event of recent weeks has been the promulgation by the Generalissimo, on 20 September, of the new Law for the reform of Secondary Education, the full text of which occupied some ten columns in the daily newspapers.

After speaking of the notorious defects of the existing system (excessive memory work, confusion of the functions of teacher and examiner, the high cost and low quality of text books, etc., etc.), the decree states that classical and humanistic culture is universally recognized to be the best instrument for the development of youthful intelligence, but that classical formation must be accompanied by a grounding profoundly Catholic and patriotic, because: "Catholicism is the very marrow of Spain's history", and continues: "For this reason, solid religious instruction, which shall include Catechism, the Gospels, moral teaching, the Liturgy, Church history, apologetics, elements of Philosophy, and the history of Philosophy, is indispensable."

The object of the new educational system, says the decree, is: "To temper the souls of Spaniards with the virtues that characterized our great Captains and Statesmen of the Golden Century, who were formed by the Catholic Theology of Trent, by Renaissance humanism, and by victorious wars on land and sea in the spreading and defence of Spanish civilization."

To secure this end the first requisite is: "The employment of a teaching method that will form personality on a firm religious, patriotic and humanistic foundation", and accordingly: "The parrot-memory technique, product of the present system, must be replaced by a continued and progressive training of the student's intelligence, which will have as its result, not the ability to spout ephemeral and fleeting recitations, but the permanent assimilation of the basic elements of culture and the formation of a complete personality."

The law ordains that the Baccalaureate (which corresponds to our Matriculation Certificate) shall be a seven years' course, which children shall begin at the age of ten.

Annual examinations, subject by subject, "which are a harmful worry to the student and a hindrance to progress", are abolished. Only at the end of the seven years will a series of written and oral examinations be held before a Board appointed by the Universities.

Instead of annual examinations, a new system is introduced whereby each student is to possess a Scholastic Passport (*libro de calificación escolar*) in which each professor will annually record his verdict on the student's work during the past twelve months and his fitness or unfitness for promotion to the next year of studies, together with criticisms of his industry, his particular aptitudes, and general character.

No attempt is made to establish a State monopoly of secondary education ; on the contrary, it is explicitly laid down in the decree that the Baccalaureate course may be studied either in the State secondary schools or at private ones, or even at home under private tuition, provided that the various requirements of the new reform be complied with.

Both State and private secondary schools are subject to the new law, whose fulfilment will be supervised by a corps of Inspectors created for that purpose. The staffs of private secondary schools will have to contain as great a percentage of teachers with university degrees as those of the State schools, and all schools without exception must provide a number of free places because : "The protection of poor students is one of the chief preoccupations of the State, and in the New Spain no natural talent must be allowed to run to waste merely because of the poverty of a child's parents."

The decree ends with a Plan of Studies for the seven years' course, which is made up of the following items :

(1) Seven years of Religious Instruction, rising by the stages already mentioned from Catechism to the elements of Scholastic Philosophy, and the History of Philosophy.

(2) Seven years of Latin.

(3) Seven years of Spanish Literature.

(4) Four years of Greek.

(5) Three years of Italian or French.

(6) Four years of German or English.

- (7) Seven years of Geography and History.
- (8) Seven years of Mathematics.
- (9) Seven years of Natural Sciences.
- (10) Seven years of Drawing, Physical Culture, etc.

Once again the decree is careful to insist that the scheme it appends (a Classical or Liberal one) is not to be the only type of secondary education in Spain. More technical and practical systems of training will cater for other sections of the population, and prevent any undue drift towards the liberal professions, but the three courses quoted at the head of the foregoing list, viz. seven years of Religious Instruction, of Latin, and of Spanish Literature, are to be studied by every secondary school pupil in the country, no matter what particular line of training he may be following.

This far-reaching, revolutionary reform of the existing moribund and anachronistic system that was foisted on the country during the years of her decadence by Liberals, Masons, and professed Atheists of the *Enseñanza Libre* gang, has been drafted by a commission of educationalists which included the present Bishop of León. His Lordship has announced that he proposes to make the classical education of the students in his junior seminary conform to the requirements of this new law. So excellent a resolution may well be adopted by the whole Spanish hierarchy, to the immense benefit of the Church in Spain.

JAMES TURNER.



## HOMILETICS

### *The Second Sunday of Advent*

*People of Sion, behold the Lord shall come to save the Nations*  
(Introit).

WE associate with Advent new beginnings—a new year, new life, new hopes. We feel a sense of dissociation from the past with its burden of dissatisfaction and failure. We find wondrous stimulation in the appeal of the Church to begin anew. On last Sunday, as by clarion-call, the Church made St. Paul's words resound everywhere: "It is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is passed and the day is at hand" (Rom. xiii, 11-12). In a certain sense, it matters not how we have been hitherto. We may have trodden the way of sin and death. We may have retained life but it has become feeble and tepid. At best our growth in holiness has been all too slow. But everything can be made well. To everyone is addressed the direct appeal: "Let us cast off the works of darkness, and put on the armour of light" (Rom. xiii, 12). To everyone is given the consoling assurance that the Divine Physician is ready to heal the past—even the past of spiritual death—and to give abundant life in the future. "The Lord is nigh: be nothing solicitous: but in everything, by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus Our Lord" (Phil. iv, 6-7).

In the Gospel of today Our Lord, in His answer to the messengers of the Baptist, enumerates the signs, which prove with certainty that He Himself was the promised Messiah. But we may pass beyond these signs to contemplate the truth which was supreme about the Messiah, namely, that, as foretold by Isaias, it was God Himself who had come to save us. It is this truth, of course, which gives infinite significance and preciousness to everything about our Divine Lord. As St. Alphonsus Liguori says, "the Divinity of the Word being united to the soul and body of Jesus Christ, all the actions

of this Man-God became divine : His prayers were divine, His infant cries divine, His tears divine, His steps divine, His members divine, His very Blood divine, which became, as it were, a fountain of health to wash out all our sins, and a Sacrifice of infinite value to appease the justice of the Father". It is the truth of Our Lord's Divinity which at Christmas transforms to our gaze and permeates with heavenly light the lowly manger in which the Divine Infant reclines. And it is the same truth which made possible the discharge of infinite indebtedness on behalf of mankind which was consummated on Calvary. Most lovingly, therefore, and most gratefully, let us in this Holy Season respond to the Church's constantly repeated invitation : "Come, let us adore the King who is about to come !"

In the second part of today's Gospel we have the wonderful eulogy of the Baptist pronounced by our Divine Lord. It culminates, as continued in St. Matthew, in the words : "there hath not risen among them that are born of women a greater than John the Baptist" (Matt. xi, 11). But these words are at once followed by words of surprising—startling—contrast : "yet he that is lesser in the kingdom of heaven is greater than he". What glorious secret of the Kingdom is here conveyed ? How is it that the Baptist, who surpassed in greatness all the prophets, is outstripped in dignity by the least of Christians ? We might well exclaim—with some slight adaptation of meaning—in the words of Our Lord almost immediately following : "He that hath ears to hear, let him hear !" (Matt. xi, 13).

The truth which Our Lord conveys in this striking comparison is one which should thrill us with a sense of exaltation and wonderment at the sublime dignity of the Christian. Elsewhere Our Lord declares it in terms of life : "I am come that they may have life, and may have it more abundantly" (John x, 10). And what a life ! Not mere human life however perfect. Not even angelic life though so much higher than human. But it is a life which is a sharing in the very life of God ! "As many as received Him He gave them power to be made sons of God" (John i, 12). We are made "partakers of the divine nature" (II Pet. i, 4). The theologians of every age give striking illustrations of the marvellous beauty and sublime dignity of every soul in the

state of grace. St. Thomas Aquinas declares that the justification of a sinner is a greater work than the creation of heaven and earth, and that "the good of a single soul in the state of grace surpasses the entire natural good of the universe" (S. 1-2, 113, 9).

We sometimes read idealistic descriptions of life, great humanist conceptions, visions in themselves attractive and inspiring. But what unsurpassable idealism is that which our Faith reveals in regard to holiness and the state of grace! And yet it is an idealism which, by power abundantly available from on high, can be translated into realism of surpassing preciousness and beauty! "All things," writes St. Peter, "of His divine power, which appertain to life and godliness, are given us through the knowledge of Him who hath called us by His own proper glory and virtue" (I Peter, 1, 3).

The two great truths to the contemplation of which we have been led by the Gospel of today should have a deep and abiding place in our minds and in our lives. It is the Son of God who has come to save us by taking our flesh and dying for us, and the Redemption as applied to us consists of an infusion of divine life into our souls which makes us sons of God and heirs of heaven. As we contemplate these great truths there should be awakened in us a sense of the wondrous dignity to which, by the divine love and beneficence, we are raised. Ours is a sublime, a royal, even a divine, inheritance. We are entitled—as we are divinely taught—to call God our Father. The consciousness of our divine kinship—sons of God, brothers of Christ—should be a light within us, and a strong and constant urge to seek the things that are above, not the things on earth. We are not indeed dispensed from earthly cares and interests. But we have a new leaven which should leaven the whole mass of our lives and of our interests, namely, the sublime consciousness of our kinship with God and with Jesus Christ His divine Son. "Behold what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God" (I John iii, 1).

*The Third Sunday of Advent*

*Rejoice in the Lord always ; again I say rejoice* (Phil. iv, 4).

The coming, or *advent*, of our Divine Lord which we are celebrating in this holy season is threefold, the coming in the past at Bethlehem, the coming in the present to our souls, and the coming at the last day in Judgment. In the first coming—to use the comparisons of a famous preacher—He came as a Lamb, in the last He will come as a Lion, in the one between the two He comes as the tenderest of friends. It is with this coming of Our Lord in the living present, and especially at the approaching Christmas, that we will concern ourselves today. The coming of Our Lord as the tenderest of friends is a gladsome prospect which will arouse in us that joy for which the Church calls today : “Rejoice in the Lord always ; again I say rejoice.”

This appeal “to rejoice in the Lord always”, which the Church sends resounding through all her temples today, was first addressed by St. Paul to the Philippians over thirty years after Our Lord had terminated His earthly career. The Apostle knew that, although Our Lord no longer walked among men, yet the grounds for rejoicing in the Lord existed in undiminished strength. So it is today. The Church invites us to rejoice in the Lord, not only as He is a historic figure, glorious and incomparable, but as He is a Personality of the living present, our Emmanuel, in Whom and by Whom we live our religious life and through Whom we render supreme worship to the Eternal Father.

We may recall some of the truths which make this appeal of the Church so appropriate and so opportune.

In the first place, it can be truly said that the ministry by excellence of our Divine Lord in regard to man’s salvation began when He had withdrawn from this world and ascended into Heaven. His earthly history was only the first phase of His ever-continuing career of incomparable love and beneficence. During that first phase He was engaged, as it were, in making contact with humanity : He delivered His great message to the world, He showed the way of salvation and supernatural life, He paid by His death the great price

of our Redemption, He made good His claims by His glorious resurrection, He trained His apostles, established His Church, and instituted the means of grace. It was, however, after His Ascension that, taking His place at the right hand of the Father, He may be said to have inaugurated decisively His full life as King, as Head, as Mediator, and as Priest. Ten days after His Ascension He sent His Holy Spirit to animate His Church and to set flowing through the centuries, from the Institutions He had established, those mighty currents of living water, those veritable rivers of Paradise, which bring life and salvation to the souls of men. In this wonderful dispensation it is Our Divine Lord Who gives of His life and of His fulness of grace. It is He who truly preaches, and baptizes, and absolves. It is not Paul, or Apollo, or Cephas who does so but always and everywhere Christ.

It is, however, when we consider the supreme Institution of this wonderful dispensation, namely, the Blessed Eucharist, that we see how literally and how fully we have Our Lord in our midst in the living present in all His illimitable love and beneficence. The Blessed Eucharist is veritably the extension of the Incarnation on earth and it enables Our Divine Lord, breaking down all barriers of space and time, to tabernacle everywhere with His followers and to share with them the abundance of heavenly privilege that we associate with Bethlehem, with Nazareth, with the supper-room of Jerusalem, and with Calvary. In Holy Mass above all He is with us in His supreme moment and in His consummating work. He offers anew in our midst His supreme Sacrifice, giving infinite glory to the Eternal Father and making available for our sharing the whole wealth of Grace which He merited on Calvary.

The considerations we have been outlining help us to understand how our Lord comes to us, especially at such times as Christmas, as the tenderest of friends. He is indeed always with us and the considerations we have been making bear on all our lives. The Fountains of the Saviour are ever in our midst and He Himself is ever present lovingly inviting us as we trouble and toil, as we hunger and thirst: "Come to Me all you who labour and are burdened and I will refresh you" (Matt. xi, 28). But there are times and seasons

of special grace. There are times when invitations are more loving and pressing. There are festive occasions when favours are bestowed in special choiceness and abundance. Christmas is one of those favoured times. The liturgical seasons and celebrations of the Church are no mere commemorations. They bear with them special graces, related no doubt to the events which they celebrate. We can feel quite assured that our Lord has in reserve for each of us in this coming Christmas choice and special graces, which He is ready to bestow lovingly, if we but ask and prepare His way to our souls. "Be nothing solicitous : but in every thing by prayer let your petitions be made known to God" (Phil. iv, 6).

*The Fourth Sunday of Advent*

*Prepare ye the way of the Lord : make straight His paths.*  
(Luke iii, 4).

The prospect of our Lord's coming to us at Christmas—now so near—should not only arouse in us a sense of joyous expectancy, but should lead us to make the utmost preparation in our souls for the reception of a Guest so infinitely worthy and divine. The Church addresses to us today the appeal which the Baptist addressed to the people of the towns and villages of the Jordan valley as Our Lord's public mission was about to begin. The Baptist himself had borrowed these words from the prophet Isaias who used them centuries earlier in reference to the deliverance of Israel from the Babylonian Captivity. Isaias visualized a highway made over the desert for the return of the exiles to Jerusalem in comfort and security. This serves as an admirable symbol of the work of preparation for which the Church appeals to us today. She would have us construct a highway for our King over the desert of our souls. We are all only too conscious that in this desert there are valleys to be filled and mountains to be brought low, and crooked ways to be made straight and rough ways to be made plain. We are painfully aware of the stark, appalling, unreadiness—of the utter unworthiness—of our souls, for a Guest of infinite dignity and

holiness. And yet to us the Divine Guest desires to come. The message of the Baptist was addressed to a sinful people and the message of the Church is addressed to all without exception. Who indeed is without sin among us?

How is the appeal to be answered? What form is our preparation to take? The answer is the perennial one corresponding to the universal need of humanity. We are told that the Baptist preached "the baptism of penance unto remission of sins" (Mark i, 4). St. Matthew tells us that our Lord Himself began to preach and to say: "Do penance for the kingdom of heaven is at hand" (Matt. iv, 17). Similarly His disciples, when our Lord sent them forth two and two to preach, St. Mark tells us "going forth they preached that men should do penance" (Mark vi, 12). Finally it is the theme of the Church and her preachers all over the world and in every time. Her great seasons of preparation, Advent and Lent, are distinctively seasons of penance. There are, indeed, other dispositions and activities of the soul which breathe the spirit of preparation most appropriately. There is prayer and longing for Our Lord's coming ardently expressed by the Church and commended to her children. There is the fostering of the spirit of charity and fraternal union. There is, in a word, the attuning of the soul, as far as may be in every respect, to the coming of the Divine Guest. But fundamental for all is the interior reformation which is essential to make straight the path of Our Lord to our souls.

But is not this interior reformation difficult? Is not the effort required so great and severe as to be discouraging, disheartening, sometimes impossible? So indeed the enemy of our souls would represent it and have us believe. But what is the consoling and encouraging truth even for the most sin-laden soul? The truth is—a truth of Faith—that this very work of preparation, this interior reformation, is itself the work of Christ and His grace. "Without me", He declares, "you can do nothing" (John xv, 5). No doubt our co-operation is required. Christ has redeemed us without ourselves but He will not save us without ourselves. But it would be utterly false—and heretical—if we regarded our co-operation as an independent work of our own. On the contrary our co-operation is mainly brought about and made



successful by the grace of God and is effected "through Christ Our Lord". Our wills no doubt will not be coerced into compliance. God will not take away our freedom. But it is God's grace which gives the essential impulse that sets us moving in the way of salvation and it is God's grace which decisively accompanies us through the entire process to its consummation of life in Jesus. Our co-operation therefore is itself the effect of the working of Christ in us. As St. Augustine says : "We ourselves are not life : we share the life of Christ." Our part, we might say, is to yield to the impulses of Christ's grace and to submit ourselves to the operation of His divine activity. A recent able writer illustrates the process by a homely comparison. Our personal contribution, he declares, is no greater achievement than that of the little child which allows its father to lift it up so that it may pluck an apple from the tree and then allows him to take its tiny hand in his and wrench the apple loose. Our co-operation with the grace of Jesus Christ is like the simple acceptance and willing compliance of the little child.

In our preparation therefore for the coming of Our Lord—the making straight of His path over the desert of our souls—we can have a stout heart of courage and an assured confidence in the triumph of grace. We have not to rely on our own strength—which would be a desolating prospect—but on the grace of Jesus Christ which has the strength to move mountains and the fertility to convert the arid desert into a rich pasture-land of heaven. Nay, the very miseries of our sins and of our weakness make their own appeal to the compassionate heart of the Divine Physician. Has He not Himself declared : "I come not to call the just, but sinners to penance" ? (Luke v, 32.)

Let us all listen therefore to the call of the Church today to prepare the way of the Lord. If indeed we already feel the awakening of a response in our souls we can feel assured that the great process of interior purification has already begun. The very initiative in the matter—the first grace—must come from Our Divine Lord. His longing desire to bring the tiny beginning to consummation is far more intense than can be ours, and, in the words of St. Paul, "it is God who worketh in you both to will and to accomplish,



according to His good will" (Phil. ii, 13). To all, the Church in Advent addresses the message of Isaias—even to the sin-stricken, the weakling, the faint-hearted: "Take courage and fear not: behold, God Himself will come and will save you" (Isaias xxxv, 4).

### *Christmas Day*

*I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a saviour (Luke ii, 10-11).*

This happy announcement, which was made on the first Christmas night by an angel of the Lord, loses none of its significance as it is made by the Church today from her countless altars throughout the world. It is an announcement to all humanity and the event which it proclaims is an event for all time. "Jesus Christ yesterday, and today, and the same for ever" (Heb. xiii, 8). Two thousand years before, Abraham saw the day of Christ and was glad, and today, nineteen hundred years after, the millions of Christians throughout the world, on hearing the good tidings again proclaimed, feel the springs of joy welling up anew in their souls.

The scene at Bethlehem ever retains for the mind its subduing and fascinating character. The darkness, the silence, the cold, the surroundings of homelessness and poverty: these on the one hand awaken our heartfelt sympathy, but on the other they serve to push into relief and to accentuate the attractiveness of the central figures of the picture, "the Child with Mary His Mother". It might well be said that, next to Calvary itself, it was from Bethlehem that Our Lord exercised His unique power of drawing to Himself by cords of Adam the hearts of men.

But while we are held under the spell of the human scene, the Church in her Liturgy today would have us penetrate to the underlying mystery which gives to the event we celebrate its infinite significance, the mystery, namely, that the Infant is divine, that the Son of Mary is the Son of God. The Church celebrates three Masses today and the Liturgy—a law of prayer which is also a law of belief—brings home to

us, devotionally but most instructively, that a threefold birth of Our Lord is being celebrated. In the first Mass, at midnight, she celebrates Our Lord's birth as man in Bethlehem. In the second Mass, at dawn, she celebrates His birth by grace in our souls. And in the third Mass she celebrates His eternal birth or generation as Son of God in the bosom of the Father. It is a comprehensive and sublime celebration. It unites Bethlehem with Heaven and it unites our souls with the ineffable life of the Adorable Trinity. The Infant on whom we gaze is, in His divine nature, the Eternal Son of the Eternal Father, and He it is who, bridging the infinite chasm which had separated man from God, takes on Himself our human nature. He constitutes Himself the perfect Mediator between God and Man. Being God, His redemptive work will have infinite value ; and, being man, He will be able to identify Himself with us, He will bear our sins in His body on the tree, He will incorporate us into His mystical body, and He will secure access for us—pardoned and sanctified—to His eternal Father. He has thus come to accomplish for us a work of infinite mercy and love : our reconciliation, our Redemption, and our eternal salvation.

The words of the prophet have been blessedly realized : “a child is born to us and a son is given to us : and the Government is upon His shoulder ; and His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace” (Isaias ix, 6). And St. Paul expressed the infinite condescension involved : He “who being in the form of God thought it not robbery to be equal with God : but emptied Himself, taking the form of a servant, being made in the likeness of man and in habit found as man” (Phil. ii, 7). Well might we prostrate ourselves today in adoration, in gratitude, and in love in response to the Church's invitation : “Christ is born to us, come let us adore !”

But there is a further aspect of the sublime mystery, the motive, namely, in the divine mind which inspired the Incarnation and determined the form which it took, an aspect which reveals the love and fatherliness of God as of such a character and immensity as, in the absence of revelation, we could never conceive. The Redemption of man-

kind has a twofold aspect. In the first place it consists in paying the great price which Our Lord paid on Calvary. In this respect the Redemptive scheme of Our Lord was sure of success. The offering of His life was of infinite value. But the other aspect of the Redemption, the Redemption as applied to us, in other words effective Redemption, was, if we may say so with reverence, liable to failure, and has, alas, in so many instances failed ! Here was the great problem confronting Our Lord, how to induce men to avail of the all-saving Redemption. He must not coerce their wills. He must leave them free. He must set Himself to persuade them, to attract them, to win them by word and deed, and to this enterprise we find Our Lord devoting Himself with matchless skill, and with all the resources of His sweetest attractiveness. Indeed it was for this that He chose the manner of Redemption in blood and suffering : "I if I be lifted up from the earth will draw all things to myself" (John xii, 32) ; and it was for this purpose also that He chose at His coming to present Himself in the form of the lovable infant of the Manger. What is the meaning of it all ? It is the mystery of divine love. "God so loved the world as to give His only begotten Son" (John iii, 16). It is a mystery of love overwhelming and incomprehensible. It is to some extent expressed in a human way in a saying ascribed by some to St. Thomas Aquinas : "God seeks man, as if man were God's God and as if He could not be happy without him." "Christ is born to us, come let us adore !" "Let us love God because God first hath loved us" (I John iv, 19).

W. BYRNE.

## NOTES ON RECENT WORK

### I. MORAL THEOLOGY AND CANON LAW

**D**R. YVES DE LA BRIÈRE, professor at the Paris *Institut Catholique*, has made a study of the traditional Catholic doctrine on War, which provides some topical reading in these days of alarums and excursions. It helps us to compare the theory of what nations ought to do with what they actually do when threatening or averting war.<sup>1</sup> The essential parts of the book are Ch. II, which deals with the three thomistic conditions for a just war, and Ch. IX, which contains an appreciation of the modern criticism of these traditional conditions. The *first condition*, declaration by the supreme authority of the state, is qualified in modern times by international agreements such as the Kellogg Pact. The natural right of each signatory remains, but its use is limited by positive international obligations which, at least in certain circumstances, prevent the right from being used. It is pointed out that, as in France, there is often incompatibility between the Constitution of a country and International Pacts of this kind; in the writer's view the Constitution becomes suspended by the Pact. The time may come when the Constitution will be revised in accordance with the Pact, to become effective again should the Pact disappear.

The *second condition*, a just cause, exists when there is a grave and certain violation of right which cannot be remedied by juridical procedure. The obvious example of this is recourse to war in legitimate self-defence, in the strict sense of the word, that is to say, in resisting an unjust invader. *Lastly*, there is required a right intention, which includes a prudent weighing of the consequences involved. It is in dealing with this last point that we find the author extremely satisfactory. For some modern criticism of it, as far as we understand the matter, stresses the fact that the consequences of modern warfare are so appalling that it can never be prudent and right to have recourse to it. As formulated by some critics, there can

<sup>1</sup> *Bibliothèque Internationale de Philosophie du Droit*; n. V, *Le Droit de la Juste Guerre*. Paris. Pedone, pp. 207.

never be a just cause for letting loose these evils, but what is meant is that it can never be right to do so in spite of the justice of the cause. This appears to be the sense of the statement made by the Fribourg theologians in 1931. The author examines this view with great care, and is prepared to admit that it is valid in the case of a war of self-defence in the wide sense of the word, namely, when the initiative of war appears, on traditional principles, to be justified. But it is not valid in the case of self-defence in the strict sense of the word, that is to say, when a country goes to war to resist an unjust invasion of its territory. In these circumstances the right can never be refused, no matter what the consequences may be : *Vim vi repellere omnia jura permittunt*. The only exception would be the case where an international pact is really operative and effective, and the task of repelling the unjust invader left in the hands of an international power superior to that of the individual state which is attacked. Unhappily this desirable condition of things does not yet exist, but the hope for the future is by working to bring it about. The other chapters of the book deal with conscientious objectors, reprisals, neutral states and the conduct of hostilities in general.

A convenient collection of papal pronouncements on international relations is published by Desclée de Brouwer.<sup>1</sup> It contains the Latin text with a French version and notes explaining the circumstances of each pronouncement. The collected texts and a concluding essay, which gives a synthesis of the doctrine, will be of great use to writers who are trying to formulate some principles in these days of international disturbance.

Dr. Chrétien's treatise on Chastity is a summary of his lectures at the Metz Seminary.<sup>2</sup> It is an adequate summary of the teaching of Catholic authors on the subject, and he has made full use of the authoritative teaching contained in *Casti Connubii* on such things as abortion and sterilization. His name must be added to those who deprecate propaganda of the *Safe Period*, and special vigilance is required, in his view, lest popular accounts of the computation and anticoncep-

<sup>1</sup> Y. de la Brière et Colbach S.J. *La patrie et la paix. Textes pontificaux traduits et commentés*. Coll. Cathedra Petri. Paris, 1938. 25 fr.

<sup>2</sup> *De Castitate*, pp. 152. Hocquard, Metz.

tional calendars fall into the hands of the young (n. 59). A summary account is given of the controversy between Gemelli and Vermeersch in *Nouvelle Revue Théologique*, 1933, on the lawfulness of removing the pregnant womb when it is in a pathological condition, but he does not clearly say which view he prefers.

P. M. Conte a Coronata has completed his commentary on the Code entitled *Institutiones Iuris Canonici ad usum utriusque cleri et scholarum*. It is a work considerably more informative than most of the manuals, and the fifth volume, containing a fine index and various documents, is particularly useful. We have now in two volumes *Compendium Iuris Canonici ad usum scholarum*.<sup>1</sup> It appears that this compendium has been made because the larger work is too full for the use of students covering the ground for the first time. Controversies have been largely eliminated or reduced to references in footnotes, and the result is a manual which is excellently suited to its purpose. But there are many manuals of which the same may be said. The larger and earlier commentary must be consulted for a full explanation of the law and, no doubt, writers will refer to this whenever Coronata is cited as an authority; but there is bound to be some confusion in having two works with rather the same title. It is to be hoped that the earlier and longer commentary will be kept up to date and not yield its place to the Compendium.

Amongst the more recent canonical manuals we have already mentioned the volumes of Fr. Berutti, O.P. as being eminently suited to the young student of Canon Law. The writer, who is teaching at Fribourg, presents an orderly and logical doctrine, supported by references to all the necessary sources, but free from lengthy discussions and refutations of views opposed to his own. This is undoubtedly the best method in approaching the subject for the first time. Volume VI, *De Delictis et Poenis*,<sup>2</sup> is the latest volume published. Vol. II, *De Personis*, Vol. IV, *De Rebus*, Vol. V, *De Processibus* remain to be published in the near future. Volume VII of the Commentary of Wernz-Vidal deals with the same material, *Jus Poenale*, and the whole

<sup>1</sup> Marietti, Vol. I, 1937, pp. 675. Vol. II, 1938, pp. 629.

<sup>2</sup> Marietti, 1938, xvi + 258 pp. 18 lire.

work will be completed with the publication of Vol. I.<sup>1</sup> This very ample and classical commentary is more philosophic in character than most. For example, this volume treats of "punishment" in general, its social value and its rational foundation, before proceeding to expound the positive law.

Most of the American canonical studies which have come our way have been written in English, e.g. the works of Woywood, Augustine, Ayrinhac, Nau, Doheny, and the series of doctorate theses from the University of Washington, many of which are extremely useful. Dr. Beste, professor in the Seminary attached to St. John's Abbey, Collegeville, Minn., has published his commentary in Latin.<sup>2</sup> The sacraments, except Holy Orders, are left to the Moralists to elucidate. With this exception the author covers the whole Code of Canon Law. We have found this work concise in discussing difficulties and quite up to date with recent Roman decisions. An example of concision may be seen in the doctrine that "impuberes" of Canon 2230 may be taken, according to many writers, as fourteen for females as well as males, notwithstanding Canon 88, § 2. Many, indeed, hold strongly that this is not the case, but the liberal opinion has a substantial following and may be adopted. An example of recent decisions being incorporated is the decision S.C.C., 18 November, 1937, which declined to countenance the non-observance of Christmas Eve as a day of fasting and abstinence. As there are now so many commentaries on the Code, it may help the reader if we name an existing commentary which the present one resembles most. This is, in our view, Toso's *Commentaria Minora* which is being published, rather slowly, by the Roman journal *Jus Pontificium*. We think that the author's purpose would be furthered, in future editions, by giving a complete index and not merely an index supplementary to that of the Code. This could easily be done by inserting the author's index in the appropriate place of the Code Index, since the references are to Canons and not to the pages of the book.

<sup>1</sup> *Ius Poenale Ecclesiasticum*, Romae, 1937. pp. 607.

<sup>2</sup> *Introductio in Codicem*, St. John's Abbey Press, Collegeville, pp. 1000, 5 dollars.



The instruction of the *Congregation of the Sacraments*, 15 August, 1936, on the procedure to be observed by diocesan tribunals in the conduct of marriage cases, has given an impetus to canonists which resembles, in its limited scope, that which followed the publication of the Code of Canon Law. Dr. Doheny has produced an excellent English book on the subject.<sup>1</sup> We may repeat, in praise of this book, everything said in *CLERGY REVIEW*, August, 1938, about the same author's *Practical Manual for Marriage Cases*. It is not, in fact, quite apparent why there should be two works covering practically the same ground. His *Canonical Procedure* is much fuller than the *Practical Manual*, but both contain an English version of the Roman Instruction.

A second work, by Dr. Benedetti, on rather the same lines, is of much smaller compass.<sup>2</sup> It is a second edition of a book published in 1935 before the Roman Instruction, and its most useful feature is the text of a process beginning with the *supplex libellus* and ending with the *sententia definitiva* of the Court, including the questions put to witnesses at each session and their answers.

The presentation of a written petition, in starting proceedings in ecclesiastical courts, dates from the IVth Lateran Council, 1215, and is found in the law of the Code, Canons 1706-1725. Dr. Kealy has taken this point for the subject of a doctorate thesis.<sup>3</sup> Some useful examples of such documents are given at the end of the book and it will certainly be of value to diocesan officialties. In the author's view, which we think correct, the decision as to the acceptability of a petition rests with a collegiate tribunal in cases where more than one judge is required by the law, as in marriage cases.

E. J. MAHONEY.

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<sup>1</sup> *Canonical Procedure in Matrimonial Trials*. Bruce Publishing Company, Milwaukee, Wis. pp. 725.

<sup>2</sup> *Ordo Iudicialis Processus Canonici super Nullitate Matrimonii instruendi*. Marietti, 1938. pp. 249. 12 lire.

<sup>3</sup> *The Introductory Libellus in Church Court Procedure*. Catholic University of America, 1937. pp. 120.



## II. HOLY SCRIPTURE

In such a year as the present one it is the duty of any chronicler of new work in Holy Scripture to make more than a passing reference to the Twentieth International Congress of Orientalists, which was held at Brussels from 4 to 10 September. The first congress of this type took place at Paris in 1873, and thereafter the series continued to be maintained at fairly regular intervals until the sixteenth meeting (at Athens) in 1912. Then came a long interruption due to the world war, and the regular sequence was not resumed until the Oxford meeting of 1928, the first at which the present writer assisted. Since then there have been congresses at Leiden and Rome, and one of the final decisions accepted by the Congress which has recently come to an end was that the meeting in 1941 should take place in Paris, as on two former occasions (1873 and 1897). The lamented death of Professor Louis de la Vallée-Poussin, of the University of Ghent removed the obvious candidate for this year's presidency of the Congress, and at the banquet of 8 September a fitting tribute to his memory was paid by Professor Pelliot, the head of the French delegation. A worthy successor was found in the person of Professor Jean Capart, the well-known Egyptologist, whose kindness and geniality must have been appreciated by all members of the Congress.

It is a commonplace that one congress of orientalists is very like another, in spite of the great variety of subjects discussed and the constant shifting of personnel. It would not be easy to find any distinctive feature of the Twentieth Congress though it must be evident to most people that a congress held in a great city differs in some respects from one that takes place in a relatively small university town such as Oxford or Leiden, where the distances from one centre to another are slight. In the case of the Brussels Congress most of the meetings and conferences centred round the Musées Royaux in the Parc du Cinquantenaire, and those members, the majority it would seem, who had taken rooms in the old quarter of the city, were obliged to make a somewhat wearisome tram journey at least twice in

every day. A congress of orientalists is always something of a mixed bag, since it includes specialists in subjects as remote from one another as Chinese metaphysics and the Moroccan dialect of Arabic ; hence, as on earlier occasions, a division into various groups was necessary. In the present year there were, in all, nine groups, dealing respectively with Egyptology and African studies, Assyriology, Central Asia, India, the Far East, Semitic peoples and languages, the Old Testament and Judaica, Islam, and lastly (a welcome newcomer since the Oxford meeting of ten years ago) the Christian East.

It is impossible here to do more than refer to a few of the speakers and the topics discussed. Since the work of the sections must proceed simultaneously, a member who is interested in more than one group is almost certain to miss a number of papers and discussions in which he would have been glad to take part. And it must be added that the size of the *Musées Royaux*, and the fact that meetings were being held on more than one floor, did not make it any easier to go quickly from one section to another. Without any pretence to be complete, one may mention, in the Assyriological section, M. Charles Jean's paper on "Hammurapi according to the unpublished letters from Mari", Dr. Julius Levy's discussion of the Assyrian calendar, and Professor Edouard Dhorme's reaffirmation of his former views on the lack of identity between the Habiri and the Hebrews. In the Semitic languages group there were able papers by Professor W. F. Albright of Baltimore on the alleged Negebite origin of the Israelites, and by Père Roland de Vaux, O.P., of the *Ecole Biblique*, Jerusalem on the history of Palestine and Transjordan in the second millennium before Christ in its relation to Israelite origins. The latter conference, it may be remarked with pride, was emphatically one of the high spots of the Congress, and there was an almost dramatic moment at the end of the paper when Professor Albright rose and said that he accepted without any reservation all the lecturer's conclusions. In the Old Testament section special reference should be made to Professor Stanley Cook's contribution on "The Cultural Value of the Study of the Ancient Near East". In the Christian East Group there was a beautifully clear and

competent paper by Père Vosté, O.P., on the scheme for issuing a new edition of the Chaldean Pontifical. Unfortunately, it must be said, in this and the other sections mentioned, much of the listeners' time was wasted by addresses of a perversely speculative type which did nothing but reveal the lecturers' idiosyncracies. It may be suggested with all deference that at future congresses all papers should be submitted for preliminary inspection by a competent board. The mere submission of a synopsis, however detailed, does not always reveal the full measure of an author's eccentricities.

But, as on former occasions, the chief value of such congresses lies in the friendly association of their members. It was a pleasure on this occasion to see a number of English and Irish priests and laymen, including Canon Boylan, of Dun Laoghaire, Fr. Lattey, S.J., Fr. Sebastian Bullough, O.P., and Mr. G. M. Fitzgerald, of Cambridge, former director of excavations at Beisan and elsewhere. The social side of the Congress was very agreeable. In addition to the official receptions of members by the Government, the University of Brussels, and the Administration Communale, there was the banquet at the Palace Hotel, and an official visit was made to the University of Louvain and to the Palais Colonial at Tervueren. One particularly delightful evening was spent at Louvain in the Collège du Pape as the guests of its president, Canon Coppens, the Old Testament professor in the University; on this occasion there were present some twenty orientalist of various nationalities, with a good admixture of Protestant scholars such as Professors Hempel, Albright, Eissfeldt and Causse. It is, of course, very easy to exaggerate the value of such occasional meetings. It may not be true to say, as Lord Chalmers said at the Oxford Congress over which he presided, that: "The comity of nations is safe in the ministering hands of orientalist." But, for those orientalist who normally plough a lonely furrow, it is a great stimulus to take part in such meetings, to see and hear the real experts, and to note where the centre of interest lies in any particular study. In the Old Testament section, for example, it was clear that the discoveries at Ras Shamra, Mari, Tell el-Duweir, and Tell Halaf were continuing to be matters for eager discus-

sion, and that pure philology tended, by comparison, to take a secondary place. With Lord Chalmers, in the address already quoted, we may "wish no less prosperity to succeeding International Congresses of Orientalists, to whom we hand on the torch".<sup>1</sup>

On the occasion of the Brussels Congress, Canon Coppens published a small pamphlet on *L'Orientalisme en Belgique*,<sup>2</sup> which studies the rise of oriental studies in Belgium, and the contribution made to the subject-matter by Belgian scholars. It is, indeed, a matter for wonder and admiration that so small a country as Belgium should have produced, and should still be producing, so large a number of orientalists in the first rank. Towards the end of the brochure the author asks the question: "A quoi tendent dans un petit pays qui n'a pas de colonies dans le monde oriental tant d'efforts dans un domaine si peu fructueux?" And he answers that, in fact, Oriental studies have a value of their own, as "une école d'alpinisme intellectuel", and that for the Christian there is, in addition, the noble purpose of gaining a better knowledge of the books of the Bible, and of the country in which God made His final revelation to men.

The Anglican rector of St. Swithun's, Worcester, the Rev. W. B. Monahan, B.D., has written a valuable pamphlet on *The Popes and the Bible*.<sup>3</sup> It is, from the start, a wholehearted defence of the Catholic attitude towards the Bible, and discusses the place of the Bible in the rule of faith, the papal rule as a tradition from St. Peter, the papal rule and Trent, the papal rule in recent times, and Pope Leo XIII on inspiration. He remarks that there are two great institutions which, in themselves, refute the false charge that the Popes are not promoters of Biblical knowledge, namely, the Biblical Commission and the faculty of the Istituto Biblico. As regards the former, he discusses the objects and scope of the Commission, and concludes that: "There is no such emporium of Bible knowledge elsewhere in the world" (p. 14). He mentions the degrees of Licentiate and Doctor conferred by the Commission after examination

<sup>1</sup> *Proceedings of the Seventh International Congress of Orientalists, Oxford, 1928.* Oxford University Press, 1929, p. 103.

<sup>2</sup> Imprimerie A. Lesigne, Bruxelles. Pp. 16.

<sup>3</sup> Baxter's Press, Oxford, 1938. Pp. 16. Price 4½d. post free from the author.

by the Consultors, and comments : "I do not know of any University in any Protestant land where a man learned in the Scriptures can obtain a doctorate in that subject alone." In his closing section he emphasizes the points that the Bible depends on the Church, and that "we ought not to place non-Catholic commentaries in the hands of the young". He is especially severe on *A New Commentary on Scripture*, issued by the Society for Promoting Christian Knowledge in 1928. In fact, he is probably somewhat too severe when he writes that : "The tendency of this Commentary is anti-Catholic ; and logically and intellectually it is anti-Christian, and would lead to atheism." It is, however, entirely true that the Commentary is an unfortunate attempt to find a *via media* between traditional Catholic teaching and advanced criticism, and that, in spite of some fine contributions such as the late Professor C. H. Turner's *St. Mark*, it is not a valuable addition to scholarship.

A new edition of *The Gospel according to St. Matthew* is the work of Dr. Leo F. Miller, Professor of Philosophy in Josephinum College.<sup>1</sup> It is intended to be used by priests who have to explain the Gospel to the laity from the pulpit or in study groups. It follows the ordinary lines of a commentary, is beautifully printed and produced, and gives an analysis of every passage before proceeding to comment on the text. The introduction supplies *inter alia* a short statement of the Synoptic problem, particularly in the matter of the relation between Matthew and Luke. As the book was published at about the same time as Abbot Chapman's *Matthew, Mark and Luke*, the author was unable to make use of a book which, it may be fairly said, is of far greater consequence than P. Cladder's *Unsere Evangelien* to which he refers his readers. There is neither a bibliography nor an index, and very little reference is made to other authors in the course of the commentary. On the whole, the commentary promises to be reasonably adequate, though it might have been fuller on certain points, and there are some weaknesses, e.g. the author does not appear to be well informed regarding the recent discoveries bearing upon the site of Pilate's judgement hall.

JOHN M. T. BARTON.

<sup>1</sup> Joseph F. Wagner, New York, 1937. Pp. 346. Price 12s. 6d.

## III. LITURGICAL ARTS AND CRAFTS

*L'Artisan Liturgique* is an attractive, interesting and inexpensive quarterly published at l'Abbaye de St. André, Bruges, under the direction of Dom Gaspar Lefebvre. The latest number, July to September, is devoted mainly to modern religious art, embracing architecture, sculpture and painting, in Great Britain. The letterpress is from the pen of Mr. P. Anson, who wisely confines himself to brief descriptive notes, and eschews criticisms which might lead to heated controversy.

The splendid selection of photographs covers a wide area, extending from works which are frankly traditional to others which are daringly modern. A careful and comparative study of the many charming photographs of churches leaves one with a feeling that whatever apologies may be made for the more startling developments in modern architecture, and there can be no denying that they have their good points, nevertheless, "the old is better". In many quarters it is fashionable to sneer at all attempts to reproduce the characteristic architecture of Christian tradition, and to repeat to a point of wearisomeness such thoughtless gibes as "dead styles".

Even from photographs, any intelligent person can appreciate that the dead styles are very much alive, and that the best efforts of modernism take on an air of cheapness and insignificance beside the grand and dignified masterpieces of church building in the traditional styles. *L'Artisan Liturgique* reproduces delightful photographs of the abbey church at Ampleforth, with its most successful Gothic ivory, by Sir Giles Gilbert Scott, of the same master's great Anglican cathedral at Liverpool, of the charming little church, a church which, as Mr. Anson remarks, diffuses peace and dignity by reason of the exquisite care which has been given to the perfection of details, the work of Mr. J. E. Dixon Spain, of that handsome piece of work in brick, the Church of the Sacred Heart, Hillsborough, Sheffield, by Mr. Charles Hadfield. In extreme contrast with these are the churches at Whytenshawe, Manchester, by Messrs. E. Bower Norris and J. M. Reynolds, at Well Hall, S.E., by

Mr. J. O'Hanlon Hughes, and at North Walsham, by Mr. E. Bower Norris ; one must confess that these impress one by their massiveness, but it is an impression which does not last ; they are a violent break with tradition, and they do not fall far short of Mr. Anson's discreet description of an Anglican curiosity in concrete, at Mill Hill, as a building which is ". . . still further removed from the English conception of a church".

Judging from the admirable photograph, St. Peter's, Edinburgh, is a charming example of a renaissance type of building perfectly adapted to its purpose and almost perfectly liturgical. The happy interior decoration of this church owes much to three remarkable works of art, an altar-piece by Frank Brangwyn, a picture of St. Michael by the late Glynn Philpot, and stations by John Duncan. Turning to another quarter, one may be permitted to ask what practical purpose can be served by the importation of such exotic freaks as the Church of Our Lady, Star of the Sea, Amlwch, North Wales. This building is designed by an Italian architect who has been responsible for several churches of an original type in the north of France. The façade of the church at Amlwch bears resemblance to a type that is peculiar to some parts of Brittany ; the body would appear to be a half-barrel of concrete.

That lively, well-meaning, but somewhat undisciplined bi-monthly, *Art Notes*, has devoted a number almost entirely to the work of Mr. F. X. Velarde. The work of this distinguished artist provokes criticism by its strong originality, and some of the most severe strictures have been pronounced by competent members of the architectural fraternity ; this applies in particular to St. Monica's, Bootle. *Art Notes* has reproduced designs and photographs of other recent works of Mr. Velarde which, we feel sure, would bestir to enthusiastic admiration the most fierce opponents of St. Monica's. There is no doubt but that Mr. Velarde is at his best when he keeps close to traditional lines. His genius is such that he can happily express traditional ideas in the terms of modern materials and methods of construction ; moreover, each single work of his bears the stamp of originality. St. Matthew's, Liverpool, is a masterpiece of simple grandeur. The graceful *ciborium magnum* is in perfect



proportional relations with the spacious sanctuary, and with all its extremely modern touches it recalls the stately Saxon civity which is represented in the famous miniature in the Benedictional of Ethelwold. In another, St. Gabriel's, Blackburn, an Anglican church, Mr. Velarde has most successfully introduced an arrangement of double ambos, wrongly described in *Art Notes* as pulpits. An ambo is incomparably more liturgical, besides being more architecturally ornamental, than a pulpit, and architects would do well to pay attention to this ancient system of altar rail and twin ambos which has been revived in several of our recently built churches. Gradines are not to be encouraged, and the super-structure on the altar of St. Matthew's detracts from the simple grandeur of the whole ; detachable frontals, rich and colourful, besides being more correct, would be more satisfying than the somewhat stiff and formal carved panels of the front.

Mr. Velarde is not fortunate in his apologist, Mr. J. P. Alcock. The latter writes :

"If I should seem to have indulged in too much special pleading for the modern architect, my excuse is my belief that for the worship of God, only the best in architecture and art should suffice. The warmed-up materials of a dead style are not good enough."

This is, of course, a tissue of fallacies. The writer takes for granted that the architecture to which he refers is the best, and he implies that architects who prefer to keep close to traditional principles are not concerned with devoting the best to the worship of God ; he suggests that what for convenience we call the styles are dead, and that fidelity to the styles is a matter of using warmed-up materials.

Again he writes :

"We see modern churches that are copies of the great achievements of past ages, some inept and clumsy, others scholarly and correct ; but the unsatisfactory examples predominate, for it is not easy, even if one admits the rightness of the attempt, for builders using modern materials and technique to copy the works of bygone



craftsmen. It is an unnatural way of working and (as some of us note with satisfaction) an expensive way. It is possible to achieve thus a beautiful building of a kind, for if the prototype itself be beautiful, and the copy is faithful to the prototype, one cannot argue otherwise. But such beauty is material beauty and a dead thing, for it lacks that wider and living beauty which is appreciated in its harmonious relation to the contemporary life of which it is a part. It is sterile. In architecture, as in all art, beauty must have a spiritual life, and must of its nature increase and multiply. . . ."

All this amounts to a sweeping condemnation of much of the most glorious architecture of our time. Mr. Alcock would persuade us that the works of architects who have found inspiration in the great masterpieces of the past are twice dead, while rectangular masses of concrete and glass, inspired by the commercial architecture of our time, are alive with both material and spiritual life. The spiritual life of liturgical art is unchanging and is unaffected by harmonious relations to contemporary life, for it is the living faith of the Catholic Church. At the opening of the new Vatican Pinacoteca, the Holy Father exhorted Catholic artists to imitate, but not to copy, the sublime examples of the great ages of Christian art; to imitate in the sense that Dante imitated Virgil. Catholic artists would do well to meditate upon the distinction between imitating and copying.

It is admitted, *pace* Pugin, that there is no such thing as distinctive and exclusive Christian architecture. Nevertheless, there are certain types and conventions in the designing of churches which through centuries of usage and development have become consecrated to the service of religion. These types can be revitalized and adapted to suit the requirements of any age. A noteworthy example is Mr. J. O'Hanlon Hughes' fine achievement in Dutch golden brick, recently opened at Beckenham. Here the architect has pressed into his purpose modern methods of building, modern materials and equipment; this is especially marked in the interior lighting effects. The building strikes a modern note; yet it approximates to the Early English

type, and bears the unmistakable character of a Catholic church ; it is quite free of those revolutionary tendencies which are a challenge to Christian sentiment.

The chief objection to the employment of modernist architecture to churches is not that the architecture is bad, but that by nature and associations it is unsuitable. What is to be gained by building churches such as one sees in Germany and Switzerland which are distinguishable from cinemas only by the furnishings which are necessary for Catholic worship ? Modern industrial art resolves itself into plain, matter-of-fact functionalism. There is much to be said in favour of honest attempts to design strictly to meet the demands of utility, and often enough the results have a dignity and grandeur of their own. A factory which is a straightforward construction of concrete and glass, light and airy and allowing the most healthy and comfortable conditions of labour, is preferable to one disguised as a medieval castle or an eighteenth-century mansion. That impressive piece of engineering which spans the Forth is superior to London's fantastic bridge which pretends to be a Scottish baronial hall. The principles of industrial design belong to a scheme of things which has little in common with the spirit of religion ; a church represents realities which cannot be expressed in the terms of mere functionalism.

Modernist architecture is admirably suitable for commercial buildings. Indeed, these massive constructions of concrete, all straight lines, scientific, and perfectly logical, reflect the self-sufficient materialism of the age which would shut out the supernatural and would shut up humanity in a box-like world from which there is no escape. When a Catholic desires to draw aside into a quiet place to commune with his Lord, he does not want to be pursued by spectres of the factory and the warehouse. He wants to get right away from the things that remind him of the monotonous grind of everyday life into a realm of beauty and mystery ; away from the logic of materialism into regions where he is required to accept as true doctrines which are above the limits of reason. The traditional styles to which the Church has given her blessing do indeed provide for the human need of mystery. Soaring arches,

whether pointed or round, pinnacles, spires, domes, traceried windows—all these are suggestive of infinity. Hard, straight lines and rectangular masses express what is static. The Church has nothing to gain from imitation of the architecture of the modern world.

Our recently built churches reveal a tendency to cut down the sanctuary to the limits of bare necessity so that only with a loss of decorum could the ceremonies of Solemn Mass be carried out. This is deplorable. With all their faults, the Gothic revivalists and their successors did respect the old English traditional arrangement of the chancel, and preserved at least a semblance of a liturgical choir as distinct from the presbyterium. Better that the nave should be shortened by ten or twelve feet than that the space between the altar rails and the lowest step of the altar should be so skimped as to allow only a few stools or unsightly benches for the accommodation of a sprinkling of servers.

J. P. REDMOND.

## QUESTIONS AND ANSWERS

### LUNETTE.

A lunette purchased fairly recently is so constructed that the Blessed Sacrament touches the glass, and it is said by the owner that this is not absolutely forbidden, or, at least, is not forbidden *sub gravi*. Is there any truth in this view? (M.E.)

### REPLY.

There are two methods of exposing the Blessed Sacrament in the monstrance. The common type, which, with some variations, has always been favoured in Rome, consists of a silver gilt holder in the shape of a crescent, or arc of a circle, between which the Sacred Host is placed; a comparatively new style of this type, very simple and effective and easily purified, is rapidly becoming universal; the Host is gripped between two segments by the natural spring of the metal on rather the same principle as the ordinary wire paper-fastener. The other type is of French origin and encloses the Host in a circular container with glass or crystal back and front; no pyx is necessary, since the whole container is placed in the monstrance, which may itself be fitted with glass or not. There are many variations of this French type, and the only one which is not permissible is the kind in which the Blessed Sacrament reposes on the glass or crystal.

The general principle for a pyx excludes the use of glass, since it should be made "*ex solida decentique materia*", as ordered by the Roman Ritual, tit. iv, cap. i, n. 5, and Canon 1270 of the Code. That it should be of gold or silver gilt is directed by *Caeremoniale Episcoporum*, lib. II, cap. 29, and local law frequently makes this obligatory.<sup>1</sup> S.R.C., 30 Jan. 1880,<sup>2</sup> forbade the use of a glass pyx.

The lunette or its container is, for the time being, a pyx, and glass should be excluded as a conclusion from the general principle of the former paragraph. Nevertheless, an exception is made, and the French pattern is permitted

<sup>1</sup> Cf. CLERGY REVIEW, XIII, 1937, p. 428.

<sup>2</sup> n. 3511.

by S.R.C. 14 Jan. 1898, but the vessel must be so constructed that the Blessed Sacrament does not actually repose on the glass, e.g. the law would be observed by having a container with broad silver gilt rims. "In plurimis Galliae ecclesiis usus invaluit postremis hisce temporibus sacram Hostiam, quae in Ostensorio exponenda est, recondendi intra duo crystallae apte cohaerentia, eamque in Tabernaculo reponendi absque ulla capsula, seu custodia. Hinc a Sacrorum Rituum Congregatione expostulatum fuit: An eiusmodi praxis licita sit? . . . proposito dubio respondendum censuit: Affirmative, dummodo sacra Hostia in dictis crystallis bene sit clausa atque crystallae non tangat, iuxta Decreta alias edita."<sup>1</sup>

Probably the view that it is permitted for the Blessed Sacrament to touch the glass is due to misunderstanding the directions of the S.R.C. which permit the French type. There is a private letter from the Cardinal Prefect of the S.R.C. in 1885 deprecating any official enquiry on the lawfulness of reserving the Holy Eucharist between two glass discs, since the official answer would have to be against it.<sup>2</sup> But it is not clear, in this letter, that the Blessed Sacrament is reposing on the glass, and, in any case, the reply we have given above is dated three years later and is an official decision.

E. J. M.

#### CATHEDRAL PAROCHIAL RITES.

It is maintained that the Cathedral Master of Ceremonies has no competence in directing parochial rites, such as Baptism, but that his powers are restricted to capitular functions such as Mass and Office, the parochial vicar being responsible for the parochial rites. What is the ruling, if any, on this point? (X.)

#### REPLY.

The competence of the Master of Ceremonies extends to all rites, no matter what their character, performed in the

<sup>1</sup> *Decreta Authentica*, n. 3974.

<sup>2</sup> *L'Ami du Clergé*, 1927, p. 773.

Cathedral church. *Caeremoniale Episcoporum* requires certain qualifications, including the priesthood and requisite knowledge, in the senior Master of Ceremonies, who is to be "rituum ecclesiasticorum assiduus et diligens perscrutator". He is concerned chiefly with the person of the Bishop and other dignitaries; "nihilominus omnia circumspiciat, singulorum munia perpendat".<sup>1</sup> Certainly, this text assumes that he is functioning principally at capitular rites, but there can be no doubt that his authority extends to rites in the Cathedral which are not capitular. Canon 415 §3 n. 2 directs that it is the business of the Cathedral Chapter to see that the parochial functions in the church are liturgically correct. But the Chapter itself is subject to the directions of the Master of Ceremonies, as the S.R.C. has often decided, *during the course of an ecclesiastical, rite* e.g. "Capitulares omnes teneri obedire Caeremoniarum magistro in iis quae divinum cultum respiciunt; eumdemque in sui muneris exercitio esse Capitularium directorem, non famulum".<sup>2</sup> Other replies explicitly settle the question that the correct procedure at parochial functions rests with the Master of Ceremonies, e.g. 13 Sept., 1879 n. 3505 ad 1, 3, and 5: "Magister Caeremoniarum Cathedralis ius habet et obligationem curandi ut regulae liturgicae observentur etiam extra chorum, in Exequiis et in administratione Baptismi et Matrimonii et omnibus parochialibus functionibus".

E. J. M.

#### CONFIRMATION AND FIRST COMMUNION.

Amongst the children in a First Communion class in the parish school are a few who have not been confirmed. Since the bishop would be visiting the parish for confirmation in two months time, it was judged better that the children should defer First Communion till after Confirmation. Was this a right decision? (M.G.)

#### REPLY.

In a reply of the *Congregation of the Sacraments*, 30 June, 1932,<sup>3</sup> the ruling of Canon 788 concerning the age for

<sup>1</sup> Lib I, cap. 5, n. 1.

<sup>2</sup> 31 May, 1817, n. 2578 ad 10.

<sup>3</sup> A.A.S. 1932, XXIV, p. 271; CLERGY REVIEW, 1932, IV, p. 427.

Confirmation was reaffirmed, and a previous interpretation declared to be preceptive. The document continued: "declarat eadem Sacra Congregatio, equidem opportunum esse et conformius naturae et effectibus sacramenti Confirmationis, pueros ad sacram Mensam prima vice non accedere nisi post receptum Confirmationis Sacramentum, quod est veluti complementum Baptismatis et in quo datur plenitudo Spiritus Sancti (St. Thomas, p. iii, quaestio 72, art. 2); non tamen iidem censendi sunt prohiberi quominus ad eandem Mensam prius admittantur, si ad annos discretionis pervenerint, quamvis Confirmationis Sacramentum antea accipere non potuerunt". The instruction on this point was repeated, 20 May, 1934, in the rules formulated for priests delegated to administer the sacrament of Confirmation.

The decision reached above was not, therefore, correct. The reason, of course, is that a child who has reached the age of discretion is bound by the law of the Church to make his First Communion, and the lack of Confirmation is not an adequate reason for postponement. E. J. M.

#### BAPTISM AND USE OF REASON.

An indifferent Catholic father and Protestant mother have *four* children who have been baptized in the Church of England. The ages of the children are 3, 5, 6½ and 9 years. Through the efforts of the Priest, the three children of school age have entered the Catholic school to be brought up Catholics, with the consent of the parents. They are all receiving religious instructions, and the two eldest are being prepared to make their First Confession and Holy Communion when they are ready (which will probably be before Christmas).

Should *all three* children be conditionally baptized at once, or should this ceremony be deferred until the time of their making their first Confession and Communion?

(ANXIOUS.)

#### REPLY.

Canon 745, §2: "Cum agitur de Baptismo: 1. Parvulorum seu infantium nomine veniunt, ad normam Can. 88,

qui nondum rationis usum adepti sunt, eisdemque accensentur amentes ab infantia, in quavis aetate constituti. 2. Adulti autem censentur, qui rationis usu fruuntur; idque satis est ut suo quisque motu baptismum petat et ad illum admittatur."

Canon 752: "Adultus, nisi sciens et volens probeque instructus, ne baptizetur, insuper admonendus ut de peccatis suis doleat."

It is clear that the meaning of "adult", in this connection, is not to be extended to other laws. From Canon 88, §3, a child before the age of seven is *presumed* not to have the use of reason; after that age it is *presumed* to have it. The presumption is what is called *praesumptio iuris*, namely, it must yield to the truth in a given case.<sup>1</sup> It is quite likely, for example, that the presumption of having the use of reason is not actually realized in a child of 7½, and the presumption of not having it is not realized in a child of 6½. Accordingly, the two youngest children (3 and 5) are infants, and should be baptized conditionally without any delay; Canon 770: "Infantes quamprimum baptizentur; et parochi ac concionatores frequenter fideles de hac gravi obligatione commoneant." The baptism of the child of 9, if it is of normal intelligence, should be delayed until it is sufficiently instructed. There is required an intention for receiving the sacrament validly; for receiving it fruitfully attrition and elementary knowledge of the truths necessary for salvation are required. As a practical solution, we think that baptism should be deferred till the time when the child is ready for First Confession and Communion.

The case of the child of 6½ offers some little difficulty, which has already been discussed in this *Review*,<sup>2</sup> from the point of view of the subject's intention. The solution turns on whether the presumption of Canon 88, §3, that the child has not reached the age of reason, is verified in fact. The information that this child is being prepared for First Communion argues that it has the use of reason, in which case the situation is entirely the same as in the case of the eldest child. But a judgment could be formed that the presumption is verified, in which case baptism should be administered at once.

<sup>1</sup> Cf. Canons 1825, 1826.

<sup>2</sup> 1936, Vol XII, page 495.



The minimum instruction which should precede the baptism of adults is usefully summarized by *S.C. de Prop. Fide*, 18 October, 1883, ad xvii: "... excepto mortis eorum periculo, haec pro oculis a missionariis habeantur, nempe ut catechumeni cognoscant principalia mysteria fidei, Symbolum, Orationem Dominicam, decalogum, praecepta Ecclesiae, effectum Baptismi, actus virtutum theologorum earumque motiva".<sup>1</sup> This instruction includes everything usually set out by the authors as *necessitate medii* and *necessitate precepti*. Obviously, "cognoscant" in this text must be understood in conjunction with the subject's capabilities which, in the case of a child of 6½, would be very small.

E. J. M.

#### BREACH OF PROMISE.

For just and conscientious reasons "A" refuses to keep his promise of marriage to "B", and is contemplating marriage with "C". "B" considers herself entitled to damages. As the parties are good Catholics, the question arises whether, in the event of them failing to reach an amicable settlement, an action for damages in a civil court is permitted by Canon Law. (M.D.)

#### REPLY.

It must first be observed that, from Canon 1017, a promise of marriage is not reckoned to exist in the eyes of the Church unless it was canonically effected in writing, signed by the parties and by the parish priest or local Ordinary, or by two witnesses. If this was not done, it is an informal engagement, of which the Church takes no cognizance.

If the promise of marriage was validly effected according to Canon 1017, a diriment impediment of *public honesty* used to exist before the Code, between each party and the blood relations of the other to the first degree in the direct and collateral line. This was abolished by the Code and the

<sup>1</sup> *Fontes*, VII, n. 4093.

law now recognizes no action arising from breach of promise, except an action for damages ; Canon 1017, §3 : "At ex matrimonii promissione, licet valida sit nec ulla iusta causa ab eadem implenda excuset, non datur actio ad petendam matrimonii celebrationem ; datur tamen ad reparationem damnorum, si qua debeatur." A reply of the *Code Commission*, 3 June, 1918, decided that this action for damages was of "mixed forum", that is to say, it pertained to the competence of both civil and ecclesiastical courts ; to the ecclesiastical because of its connection with the sacrament of marriage, to the civil because of the temporal loss. The rule concerning such "mixed forum" cases is in Canon 1553, §2 : "In causis in quibus tum Ecclesia tum civilis potestas aequae competentes sunt, quaeque dicuntur mixti fori, est locus praeventioni." *Praeventio* means that whichever court first accepts the complaint has the right to judge the case. It is rather unlikely, in this country, that an ecclesiastical court would care to deal with such matters. E. J. M.

#### SUBJECT OF EXTREME UNCTION.

Having baptized absolutely a dying person, it appeared doubtful whether he could validly receive Extreme Unction *immediately after Baptism*, since he could not actually have committed any sins, and, in that respect, would be equivalent to a newly baptized infant. I anointed him *sub conditione* and wondered afterwards whether the right course would have been to return and administer the sacrament after a day or two. (M.E.)

#### REPLY.

The reason for the doubt in the priest's mind is summed up in the form of the Sacrament : *Indulgeat tibi Domunus quidquid . . . deliquisti*. There is no strict comparison between such a person and a newly baptized infant, since the latter is not even *capable* of actual sin, whereas the former is, except in the case of an adult who has never attained the age of discretion owing to being born with a mental disease. It is the common doctrine that *capability* to commit sin is all

that is required, and this applies even to young children. The decree *Quam Singulari*, 10 August, 1910, ad viii, noted, amongst other abuses, the custom of not anointing children who had reached the age of discretion. The form must be understood, as it were, in this potential or conditional sense, as, indeed, is indicated in the text of St. James: "and if he be in sin". The Sacrament in the above case was validly administered, of course, but the condition was unnecessary. From Canon 941 the contingencies in which it may be administered conditionally are: "Quando dubitatur num infirmus usum rationis attigerit, num in periculo mortis reipsa versetur vel num mortuus sit."

Accordingly, a reply of *Propaganda*, 26 September, 1821, directed that an adult pagan who is baptized when dying should also be anointed, and a reference is made to a decree of the *Holy Office*, 10 May, 1703, ad viii<sup>1</sup> which stressed the necessity of some intention in such cases: "saltem idem habeat aliquam intentionem recipiendi Sacram Unionem in beneficium animae, pro mortis tempore, ordinatam". There could be added, we suppose, to the instances mentioned in Canon 941, when the Sacrament is to be conferred conditionally, the case in which the minister is in doubt concerning the subject's intention, e.g. the dying person may be uninstructed and unconscious.

E. J. M.

#### CHURCH DANCES.

Apart from regulations of local Ordinaries, is there any law of the Church prohibiting priests from organizing dances in aid of religious and charitable funds? (E.F.)

#### REPLY.

(i) The regulations of local ordinaries are laws of the Church, which bind their subjects in exactly the same degree as the common law of the Church, the only difference being that they bind only within the territory of the diocese, whereas the common law is in force everywhere.<sup>2</sup> Examples

<sup>1</sup> *Fontes*, nn. 4728 and 765.

<sup>2</sup> Cf. *CLERGY REVIEW*, 1937, Vol. XIII, p. 267.

of local laws forbidding the clergy to organize dances for pious purposes may be seen in *Liverpool Synod XXII*, 1934, n. 29; in the *Synodal Decrees of the Diocese of Middlesborough*, 1933, n. 22; and in the *Maynooth Plenary Council*, 1927, n. 49. In many places where such express prohibitions exist, the interpretation officially countenanced is that the dances may be arranged by a lay committee responsible to the priest for the proper conduct of the proceedings. On the other hand, the decrees sometimes prohibit the use of school or parish hall for mixed dances.

(ii) The Council of Trent, Sess. xxii, c.1, *de Ref.* in general terms forbade clerics to take part in dances, and in similar general terms Canon 140 of the Code forbids the attendance of clerics (*ne intersint*) at dances and other similar amusements which are unbecoming the clerical state. It is sufficiently evident that the spirit of the law is against the practice of clerics arranging dances, even though they are perfectly becoming for lay people, and even though clerics themselves take no part in them and are not even present at them. But we do not know of any express decree which directly forbids for the whole church what many local Ordinaries forbid in their dioceses. The only Roman decision of which we are aware is that of the *Sacred Consistorial Congregation*, 31 March, 1916, which legislated for North America by ordering Canon 290 of the *Third Council of Baltimore* to be strictly observed. "Quare cognoscentes Emi. S.C. Consistorialis Patres, auditis pluribus locorum Ordinariis, et re multo cum studio examini subiecta, censuerunt standum omnino esse sanctionibus a Concilio Baltimorensi III statutis: et probante Ssmo D.N. Benedicto PP. XV, decreverunt, sacerdotes quoslibet sive saeculares sive regulares aliosque clericos prorsus prohiberi quominus memoratas choreas promoveant et foveant, etiamsi in piorum operum levamen et subsidium, vel ad alium quemlibet pium finem; et insuper clericos omnes vetari, quominus hisce choreis intersint, si forte a laicis viris promoveantur."<sup>1</sup> This was later declared to include those dances which were not protracted late into the night or which accompanied "picnics".<sup>2</sup> E. J. M.

<sup>1</sup> *Fontes*, Vol. V, n. 2092.

<sup>2</sup> *A.A.S.*, 1917, X, p. 17.

## ROMAN DOCUMENTS

(i) *S. C. S. Officii*. "Damnantur Opera Alafridi Loisy". (A.A.S. XXX, 1938, p. 266.) In generali consensu Supremae Sacrae Congregationis Sancti Officii Eñi ac Revñi Domini Cardinales, rebus fidei ac morum tutandis praepositi, audito RR. DD. Consultorum voto et habito prae oculis decreto diei 1 Iunii 1932 quo proscripta fuerunt *opera omnia* Alafridi Loisy usque ad illum annum publici iuris facta, damnarunt atque in Indicem librorum prohibitorum inserendos mandarunt libros eiusdem auctoris ab anno 1932 editos, qui sequuntur :

*La religion d'Israël*, troisième édition ;  
*La naissance du christianisme* ;  
*Le Mandéisme et les origines chrétiennes* ;  
*T a-t-il deux sources de la Religion et de la Morale ?*  
*Remarques sur la littérature épistolaire du Nouveau Testament* ;  
*Les origines du Nouveau Testament* ;  
*Georges Tyrrell et Henri Brémond* ;  
*La crise morale du temps présent et l'éducation humaine*.

Et sequenti Feria V, die 21 eiusdem mensis et anni, Ssmus D. N. Pius Divina Providentia Pp. XI in solita Audientia Excmo ac Revño D. Adessori S. Officii impertita, relata Sibi Eñorum Patrum resolutionem adprobavit, confirmavit et publicari iussit.

Datum Romae, ex Aedibus S. Officii, die 26 Iulii 1938.

R. PANTANETTI, *Supr. S. Congr. S. Officii Notarius*.

(ii) *Sacra Rituum Congregatio*. "Variationes faciendae in Rubricis Breviarii et Missalis Romani."<sup>1</sup>

Edita nuperrime a Sacra Paenitentiaria Apostolica nova Collectione precum et piorum operum, quae a Sancta Sede indulgentiis ditata sunt, ut ampliores istae largitiones suis quibusvis locis adnotarentur, abrogatis veteribus concessionibus, Sacra Rituum Congregatio, vigore facultatum sibi a Sanctissimo Domino Nostro Pio Papa XI tributarum,

<sup>1</sup> A.A.S. XXX, 1938, p. 292.

sequentes variationes in rubricis Breviarii et Missalis Romani faciendas esse decrevit :

#### I.—IN BREVIARIO ROMANO

1. In initio, post verba : *Ordinarium Divini Officii iuxta Ritus Romanum persolvendi*, ponatur haec rubrica :

Clericis in sacris constitutis, qui integrum divinum Officium, quamvis in partes distributum, coram Ssño Sacramento, sive publicae adorationi exposito sive in tabernaculo adservato, devote recitaverint, conceditur : Indulgentia plenaria, si praeterea sacramentalem confessionem instituerint, ad eucharisticum Convivium accesserint et ad mentem Summi Pontificis oraverint. Pius Pp. XI, 23 Octobris, 1930.

Is vero, qui divinum Officium coram Ssño Sacramento, ut supra, ex parte tantum recitaverint, conceditur : Indulgentia quingentorum dierum pro unaquaque hora canonica. Pius Pp. XI, 18 Maii 1933.

Iisdem autem clericis, qui divinum Officium in alias preces commutatum rite obtinuerint, si preces eiusmodi coram Ssño Sacramento, uti supra, devote recitaverint, conceditur : Indulgentia plenaria, additis sacramentali confessione, sacra Communionem et orationem ad mentem Summi Pontificis. Pius Pp. XI, 7 Novembris 1932.

2. In eodem Ordinario, rubrica praemissa *Orationi Aperi Domine*, mutetur in aliam :

Antequam inchoetur Officium laudabiliter dicitur, sub singulari semper numero, sequens Oratio ; pro qua Summus Pontifex Pius Pp. XI sub die 17 Novembris 1933 Indulgentiam trium annorum concessit.

3. Item in eodem Ordinario rubrica *Orationi Sacrosanctae* praeposita, mutetur in aliam :

Cum expletum fuerit Officium, laudabiliter dicitur sequens Oratio ; pro qua Summus Pontifex Pius Papa XI sub die 1 Decembris 1933 indulgentiam trium annorum concessit. Praeterea Clericis in sacris constitutis et Sacerdotibus eam devote post Officium recitantibus Summus Pontifex Leo X defectus et culpas in eo persolvendo ex humana fragilitate contractas, indulsit. Dicitur autem

flexis semper genibus in privata etiam recitatione, praeter quam ab iis, qui ob certam infirmitatem vel gravioris impedimenti causam nequeant genuflectere.

II.—IN MISSALI ROMANO

Rubricae de indulgentiis appositae ad Orationes pro opportunitate dicendas ante Missae celebrationem reformatur ut sequitur :

1. Ante antiphonam *Ne reminiscaris* :

Quilibet Sacerdos, ex concessione Pii Pp. XI, sub die 3 Octobris 1936, lucrari potest : Indulgentiam quinque annorum, si ante Missae celebrationem, recitet Psalmos 83, 84, 85, 115, et 129 cum adnexa antiphona, versiculis et Oremus ut infra ; plenariam, si per integrum mensem praedictas preces quotidie recitaverit, additis confessione sacramentali et oratione ad Summi Pontificis mentem.

2. Post inscriptionem *Oratio S. Ambrosii Episcopi* et ante verba *Die Dominica* inseratur rubrica :

Indulgentia trium annorum pro qualibet ex sequentibus orationibus S. Ambrosii si in die assignata recitetur. Pius Pp. XI, 3 Octobris 1936.

3. Ante aliam orationem S. Ambrosii *Ad mensam* reformatur rubrica : Indulgentia trium annorum. Pius Pp. XI, 3 Octobris 1936.

4. Ante orationem S. Thomae *Omnipotens sempiterne Deus* sic reformatur rubrica :

Indulgentia trium annorum ; plenaria, dummodo quotidiana orationis recitatio in integrum mensem producta fuerit et praeterea sacramentalis confessio, alicuius ecclesiae vel publici oratorii visitatio et ad mentem Summi Pontificis preces additae fuerint. Pius Pp. XI, 10 Decembris 1936.

5. Ante orationem ad B. Mariam V. *O Mater pietatis* ita mutetur rubrica :

Indulgentia trium annorum. Pius Pp. XI, 3 Octobris 1936.

6. Ante orationem ad S. Ioseph *O felicem virum* mutetur rubrica ut infra :

Indulgentia trium annorum. Pius Pp. XI, 3 Octobris 1936.

7. Ante orationem ad omnes Angelos et Sanctos *Angeli, Archangeli* sic mutetur rubrica :

Indulgentia trium annorum. Pius Pp. XI, 3 Octobris 1936.

8. Ante orationem ad Sanctum, *O Sancte N.*, in cuius honorem Missa celebratur, mutetur rubrica :

Indulgentia trium annorum. Pius Pp. XI, 3 Octobris 1936.

9. Ad declarationem intentionis ante Missam *Ego volo* ponatur rubrica :

Indulgentia quingentorum dierum. Pius Pp. XI, 12 Iulii 1935.

Rubricae de indulgentiis appositae ad Orationes post Missae celebrationem vel recitandas iuxta *Ritum serv. in celebr. Missae* (tit. XII, n. 6) vel pro opportunitate dicendas, reformentur ut sequitur :

1. Ante antiphonam *Trium puerorum* mutetur rubrica :  
Quilibet Sacerdos, ex concessione Pii XI sub die 3 Octobris 1936, lucrari potest : Indulgentiam quinque annorum, si post Missam celebratam, recitet Canticum *Trium puerorum* et Psalmum 150 cum adnexa antiphona, versiculis et *Oremus* ut infra ; plenariam, si per integrum mensem praedictas preces recitaverit, accedente sacramentali confessione et oratione ad mentem Summi Pontificis.

2. Ante orationem S. Thomae *Gratias tibi ago* inseratur rubrica :

Indulgentia trium annorum ; plenaria, oratione quotidie in integrum mensem pie reiterata et additis sacramentali confessione, alicuius ecclesiae vel publici oratorii visitatione et precibus ad Summi Pontificis mentem. Pius Pp. XI, 22 Novembris 1934.

3. Ante orationem S. Bonaventurae *Transfige* inseratur rubrica :

Indulgentia trium annorum. Pius Pp. XI, 3 Octobris 1936.

4. Ante rhythmum S. Thomae *Adoro te devote* mutetur rubrica :

Indulgentia quinque annorum ; plenaria suetis condi-



tionibus, quotidiana rhythmī recitatione in integrum mensem producta. Pius Pp. XI, 12 Martii 1936.

5. Ante aspirationes *Anima Christi* reformetur rubrica :

Indulgentia septem annorum, si Sacerdos post Missam invocationes pie recitaverit ; trecentorum dierum toties quoties ; plenaria suetis conditionibus, dummodo quotidie per integrum mensem invocationum recitatio devote peracta fuerit. Pius Pp. IX, 9 Ianuarii 1854.

6. Ad oblationem sui *Suscipe, Domine* reformetur rubrica :

Indulgentia trium annorum ; plenaria suetis conditionibus, si quotidie per integrum mensem actus oblationis devote recitatus fuerit. Pius Pp. XI, 4 Decembris 1932.

7. Ante orationem ad D. N. I. C. Crucifixum *En ego* mutetur rubrica :

Indulgentia decem annorum ; plenaria recitantibus post Missam et orantibus ad mentem Summi Pontificis. Pius Pp. XI, 2 Februarii, 1934.

8. Ad aliam orationem *Obsecro te* sic reformetur rubrica :

Indulgentia trium annorum. Pius Pp. IX, 11 Decembris 1846. Insuper hanc orationem recitanti flexis genibus, nisi impediatur, conceditur remissio defectuum et culparum in celebratione Missae ex humana fragilitate contractarum. Pius Pp. X, 29 Augusti 1912.

9. Ad orationem ad B. Mariam V. *O Maria, Virgo et Mater*, reformetur rubrica :

Indulgentia trium annorum. Pius Pp. XI, 3 Octobris 1936.

10. Ante orationem ad S. Ioseph *Virginum custos* ponatur rubrica :

Indulgentia trium annorum ; plenaria suetis conditionibus, oratione quotidie per integrum mensem pia mente iterata. Pius Pp. XI, 18 Maii 1936.

11. Ante orationem ad Sanctum, *Sancte N.*, in cuius honorem Missa celebrata est, reformetur rubrica :

Indulgentia trium annorum. Pius Pp. XI, 3 Octobris 1936.

Datum Romae, ex Secretaria S. Rituum Congregationis, die 1 Augusti 1938.

C. CARD. LAURENTI, *Praefectus*.

L. ✠ S.

A. CARINCI, *Secretarius*.

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## CHURCH MANAGEMENT

### ALTAR FURNITURE

#### 5. *Some Practical Considerations*

**I**F the interpretation of the Church's intention, as suggested in the previous articles of this series, is accepted as the standard for the architectural appearance of the high altar, certain questions of practice will need consideration. These interpretations have not only emphasized what is considered essential, but have also suggested that non-essentials should be omitted in order to avoid dissipating the force of the picture presented to the eyes and confusing its theological significance.

The first essential point is the altar itself with its three linen cloths and its vesture in colours which can be changed. It has been argued that this change of colour enables the altar, representing Christ Himself, to display Him day by day in the robes of those who are not only the proof of His victory, but even, in a sense, its substance. As century by century the victorious members of His Body grow in number, so the coloured frontals offer a visible illustration of this increase. Thus they become a visual check to despondency and a stimulus to courage and hope.

Secondly there is the tabernacle veiled in the same sequence of colours as the altar. Thirdly the crucifix and six candlesticks, standing *in planitie altaris*; and fourthly, as a symbol of majesty, the *ciborium magnum* or civory.

One difficulty in practice, perhaps the only one, is that the Church's prescriptions for the tabernacle, *in media parte altaris positum*, date subsequently to those for crucifix, candlesticks and linen cloths; and the earlier prescriptions have not since been readjusted. But this difficulty is overcome by building the altar with a *mensa* of greater depth from front to back than was required before the present rules were formed. A minimum of space must be provided for a corporal of 1 ft. 10 in., tabernacle 11 in., and behind that the base of the crucifix, about 9 in., making a total of 3 ft. 6 in. An altar with tabernacle, at which a Pontifical Mass is celebrated, further requires a seventh candlestick behind

the crucifix. This adds about another 8 in. or 9 in., making the minimum depth 4 ft. 3 in.

A reduction of these measurements by 9 in. can be made by an alternative position for the crucifix, by fixing it to a shaft attached to the back edge of the *mensa*, or by suspending a large crucifix from the civity. Provision is made in the rubrics for these alternatives, and architecturally there is this to be said for them. Since the prescription aligning crucifix and candlesticks on the surface of the altar was made before the addition of the fixed tabernacle, something of the original architectural value is obscured, when the tabernacle hides the base of the crucifix. Ornament obscuring ornament is not an ideal principle. A large hanging crucifix has also the advantage of complying with the direction that it should be clearly visible to people as well as priest.

This confusion of ornament against ornament is one reason for limiting the use of flowers on greater feasts. A true instinct for their use was displayed by christians of the first seven centuries. They were hung in festoons between the civity columns or wreathed round them in spirals, but not placed *on* the altar. Venantius Fortunatus, author of *Vexilla Regis* and *Pange Lingua*, writing at the close of the sixth century, describes the use of "crowns and ropes" of flowers.

*Texistis variis altaria festa coronis,  
Pingitur et filis floribus ara novis.*

Decorative effect comes also by placing flowers on low stools, in vases or pots, on either side of the altar.

Complaints are sometimes made of the work involved by changing the frontals daily. This trouble can be minimized by using a permanent frontlet which will combine with all the colours, as illustrated in some Netherlandish paintings of the fifteenth century. It can be attached to a cloth covering the mensa, with a space cut out for the tabernacle. If the cloth overhangs the back of the mensa by a few inches, it can be provided with a slot to take a single rod holding together the two sections of cloth separated by the cut-out. The frontal is hung on a rod hidden by the frontlet. When changed, it is merely lifted off its pegs and replaced by another. Frontals on frames wear at the corners, are more difficult to move and store, and hardly look as effective.

The Latin term for frontal is *antependium*, not *antepositum*. Pegs on the back of the altar can support sufficient rods to carry frontals not in use. If, as some affirm, it is only necessary for one of the linen cloths to reach to the back edge of the *mensa*, the other two can lie in front of the tabernacle, covering the space between it and the front edge, and can therefore be changed without removing the candlesticks.

Any judgement on the use of gradines, or shelves, needs to include an admittance of their detraction from the architectural dignity and simplicity of the altar. No question about them has ever been put to the S.C.R. They have not been permitted, recommended or forbidden. Three conditions are claimed to need them : when the candles for Exposition exceed the required number of twelve ; when the supply of flowers is excessive ; and as a prop for altar cards. This last need is supplied by any other prop such as a strip of wood or card attached to their back. It hardly seems necessary to build a whole shelf to keep them upright.

In the other two cases choice must be made of whether the Representation of Christ is more dignified by flowers and candles beyond the required number, or by a reasonable austerity which expresses the Church's conception of the altar as given in the General Rubrics of the Missal ; *Super Altare nihil omnino ponatur, quod ad Missae Sacraficium vel ipsius Altaris ornatum non pertineat*.

GEOFFREY WEBB.

## CONFESSIONALS

### II.

THE Code, C. 909, and the Rit. Rom., Tit. III, C1.N. 10 prescribe that confessionals in which women's confessions are heard should always be in a conspicuous and open place, and that the grille should be close-meshed. In practice these directions apply to all confessionals erected in churches and public or semi-public chapels, which, as the Code is careful to point out, are the proper places for sacramental confession. Hence the English custom, beloved of convents, of using a makeshift confessional in the sacristy

is an irregularity. Convent chapels, like churches, should be equipped with a correctly constructed confessional. In view of the modern tendency to hide confessionals as conveniently as can be done, as though they were things to be ashamed of, but in reality out of consideration for architectural elegance, the attention of architects should be called to the Church's insistence on publicity and conspicuousness. There is no denying that the cumbersome, wardrobe-like "confessional box", the which, by the way, appears to be an English invention, is an eyesore and an architectural difficulty. It conflicts with any scheme of decoration, impedes the view, and obstructs the passageway, and occupies valuable floor-space. The only way to dispose of confessionals of this kind is to keep them well to the back of the church, as near to the doors as possible. Confessionals may not be placed in side chapels without permission of the Ordinary.

English Catholics, especially converts, are more sensitive about confession than their Continental brethren and do not take kindly to the open type of confessional, so frequently seen in Continental churches, in which the outline of the penitent is only just hidden by a shaped wooden screen. The advantage of the open confessional is that it does lend itself to architectural treatment, and can be made to fit in with a decorative scheme of furnishing together with the choir-stalls. However, even in ancient churches on the Continent one occasionally encounters shocks in the shape of heavily carved monumental structures which are more like chantries than confessionals. Undoubtedly the most serviceable for English use is the confessional recessed into the walls, and if constructed in such wise that the priest can enter from an outside passage without passing through the church so much the better. The priest's compartment should be well aired and spacious, fitted with an electric light and radiator, and furnished with a small writing-table and a reasonably comfortable wooden arm-chair. The penitent's side should be sound-proof, should be furnished with a prie-dieu, or at least an arm-rest in front of the grille, and a broad kneeling-stool; the strain of kneeling without adequate support militates against that condition of mental calm and collection which is desirable for a good confession.

The *Rituale Romanum*, Tit. III, C1.N. 10, treats the wearing of a surplice and purple stole as entirely a matter of local custom ; where the custom is established it is advisable to keep these vestments always hanging ready in the confessional. Pre-Code authorities used to recommend that there should be a list of reserved sins affixed to the partition conveniently at hand for reference, on the priest's side. However, under present-day conditions this recommendation is to be regarded as obsolete. Custom prescribes that on the penitent's side there should hang a crucifix or a pious picture, but there is no obligation. Quite recently the confessionals in several churches have been fitted with alternating green and red lights above the penitent's entrance, to indicate whether free or occupied. Surely this seemingly practical novelty is alien to the spirit of the liturgy, and savours of that theatricalism which includes nodding angels and coloured votive lights which are operated by a coin dropped into a box and such-like, that the Cardinal Vicar of Rome has ruthlessly condemned. Confession bells are to be avoided ; experience proves that they are much more frequently abused than rightfully used. They are a temptation to beggars and to persons who wish to save themselves the trouble of taking their business to the presbytery. The *Rituale Romanum* directs that when a priest is summoned to hear a confession he should present himself promptly and give easy access ; a priest who fits a confession-bell to his confessional will find himself hurrying to reply to calls at very awkward times, and his caller will almost certainly be a pious person who could easily go to confession at the appointed hours.

The restoration of the papal device over the confessional would be a good move in this country, and its presence in such a position would be a sure indication to visitors that the church is genuinely Catholic. Finally, confessionals get very dirty, and they will suffer from consistent neglect unless from time to time a gentle reminder is given to the cleaner.

J. P. R.

## BOOK REVIEWS

*Second Spring.* A Play About Newman. By Emmet Lavery.  
(Longman's. 6s.)

THE plea of the paramountcy of truth may justify the historian and, after a decent interval, the biographer in an exposure which involves the shattering of cherished reputations, but no such plea can be entered for an art form which is essentially the work of the imagination even though in a special instance it may be based on historic truth. Not for a moment do I suggest that truth should be discarded or even economized to preserve an illusion, but merely that where a man's character is at stake the over-riding claims of truth when established demand a medium sterner and more easily checked.

This is the basis of my complaint against Mr. Emmet Lavery's *Second Spring*, a play (and, let it be said at once, an absorbing play) about Newman. There is so much evidence of a careful study of Cardinal Newman's life that the reader will be apt to accept the whole as historically accurate. And that whole includes a very damaging presentation of the character and activities of the still greatly venerated Cardinal Manning, to say nothing of its scant respect for certain Irish bishops. If this were as true a record of Manning as it is of Newman (and not for a moment do I think that it is) it would still be condemnable in its present form. It is true that there are episodes in the relations of these two great men which baffle an historian who will not readily impute motives and proceed to condemn a prince of the Church. The solution is easy only when there is no such reverential restraint.

I do not accuse Mr. Lavery of this facile imputation of motives; it may be that as the result of his studies he considers the case to be crystal clear; but I think that a little more charity might have begotten a subtler psychology and that anyhow there will be many who like myself feel that this interpretation spoils what is otherwise a beautiful play. No one could be more devoted to the memory of Newman than was Wilfrid Ward, and no one was in a better position to know all the facts of the case, yet Miss Ward concludes

her chapter on Manning with these words : "All my father's feelings were with the recluse at Birmingham ; he had suffered from the practical results of action without philosophy behind it. Yet at the end of all he hailed Manning as a great man—a great champion of the Church and a character essentially unworldly and noble" (*The Wilfrid Wards and the Transition*, p. 227). It may be that Mr. Lavery would say the same, but I should not have gathered as much from his *Second Spring*.

T. E. F.

*Does God Matter for Me?* By C. C. Martindale, S.J.  
(Richard and Cowan, Ltd. 3s. 6d.)

FR. MARTINDALE was asked to write a popular and practical book about God for "The Needs of the Day" series, and in this little volume he has done it. Some people have a prejudice against such popular writing, and a prejudice that is only too often justified ; but then, there are few men who can, so successfully as Fr. Martindale, popularize an argument without degrading it and simplify truth without diminishing it. Here rejecting as undemonstrative the common popular appeals to felt needs for God, and, as unconvincing, the pseudo-scientific explanations of the fact of religion, he presents to his readers briefly but sufficiently the intellectual proof of God's existence and proceeds similarly to establish the Divine attributes. All this, he maintains, is essential to the practical book he has been asked to write, and he becomes very practical indeed as he discusses God's unity, omnipresence, and eternity, His knowledge, power, and good will. The consequences of the fatherhood of God he draws out in the description of the brotherhood of men, and with many a blistering phrase he denounces the social conditions which are the outcome of the neglect of this double relationship. A chapter on prayer, which consists of a meditation on the Our Father and a résumé of the author's *Words of the Missal*, concludes a volume which should penetrate regions inaccessible to more professedly Catholic apologetic, for though Fr. Martindale never for a moment leaves the reader in any doubt about his own Catholic position, he refrains from the use of any argument that is distinctively Catholic



or even Christian. In his introduction he disclaims any concern for literary elegance, but every page is illuminated by his wide scholarship and by the vivid phraseology which distinguishes everything he writes.

T. E. F.

*Christ and Youth.* By Rev. Noel Gascoigne. (B. O. & W. is., wrapper.)

"CHRIST has given you your youth and made you the defenders of Christianity at a crucial time." In this booklet F. Gascoigne sends forth an inspired call to youth to answer their high vocation, urging the vital need for an immediate and whole-hearted response, and showing just how worthwhile and joyful is the integral Christian life.

He addresses himself to young Catholics who have left school and are about to begin work or are already at work. His language is direct and full of deep-rooted conviction. He brings home his message with freshness, urgency, and force. He is not afraid to call on his young readers to strive after the highest ideals. But he makes these ideals alive with such strength and purpose that his words must surely strike a responsive chord. His ideals are no pious dreamings, they are of the stuff of life and bear a pressing relevance to the quality of our Faith.

"Youth is characterized not only by a richness of promise, but by a fullness of peril."

Fr. Gascoigne is right in believing in the almost unbounded possibilities of youth which is dedicated to Christ. He is right in thinking that they would gladly enrol themselves in His Service if only they were conscious that He is calling them to be His apostles, and if only they were shown that the "field lies white to harvest". But the call must be brought home to them in language they can understand, and their apostolate must find expression in the natural environment where God has placed them to live and work.

Fr. Gascoigne has, in a most effective manner, added his voice to the many that are already calling modern youth to enrol under the banner of Christ. Let us pray that his call will be heard and broadcast. It deserves to be, for he is an authentic disciple of the lost leader, Father Bede Jarrett.

BERNARD GOODE.

*La Percluse Héroïque.* By Paulin Renault. (L'Edition Universelle, Bruxelles. 12 frs.).

THE heroine of this story, the heroic paralytic, is the Blessed Julie Billiart. We see her subjected to intense sufferings of mind and body, to the horrors of the French Revolution, the opposition of certain priests, and finally to exile. The gifted author has reconstructed, by means of dramatic dialogue, *mise-en-scène* and interplay of character, the more poignant situations in the life of the saintly foundress. In her catechizing of children from her sick-bed during the Terror, her establishing of Catholic schools immediately after it, and the founding of the Sisters of Notre Dame, we see vividly portrayed her strong personality, and vigorous, yet serene, spirituality. The last chapter, written in the same emotional and imaginative style, records a visit of the author to the Mother House at Namur. The work could be used as the basis for a play.

F. T.

*Notre-Dame de Tout Nom.* By Marguerite Perroy. (Desclée de Brouwer et Cie. 15 frs.).

THIS is a book of pious reflections and prayers. In a litany of about thirty invocations, some old, some new, the Mother of God is called upon to have pity on the world. With deep sympathy the author meditates upon the many and various miseries of mankind in general, and upon those of the modern world and of France in particular: she speaks with charming intimacy about them to the Mother of us all, the Mother who can be invoked for every blessing. Hence the beautiful title. A child of Mary finds comfort in talking over things with her Mother.

F. T.

*Talks for Young Women.* By the Rev. Aloysius Roche. (Sands. Pp. 158. 3s. 6d.)

*Religion and Life.* By the same author. (Burns Oates & Washbourne. Pp. 119. 3s. 6d.)

THE author of these two books is a popular preacher whose sermons have the uncommon quality of making excellent reading matter. No doubt Father Roche revises his MSS. before publishing them in book form, so that the

necessary rules for effective preaching, such as : "What I say three times is true," are not obviously followed in the printed page. At the same time one can see how readily these volumes may be re-adapted for the pulpit ; and as most of the readers of the CLERGY REVIEW are busy priests, they may take it from one of themselves that the modest sum they may spend in purchasing these two books will be very well invested.

*Talks for Young Women* deals with subjects in which all girls are interested, such as "Having a Good Time", "Modern Morality", "Body Culture", and "Marriage". These matters are spoken of in very plain language—a trifle too plain at times, some may think—accompanied by sound instruction and practical advice. In the preparation of all his discourses Father Roche draws unerringly upon his priestly training. Philosophy, Theology, Scripture, and History are his four chief sources for proofs and illustrations, but he culls from the present as well as from the past, thus ensuring a freshness in his treatment which makes an immediate appeal. This book should prove a boon to anyone having charge of a Children of Mary Sodality, or any other Confraternity for girls and young women. Its chapters could be read from the pulpit with most beneficial results : in fact, it will be easier for many priests to read what someone else has written upon cigarette-smoking, cosmetics, food, dress, beauty culture, etc., rather than to speak of them directly.

*Religion and Life* touches deeper problems than those with which the *Talks* are concerned. The necessity for religion, the strain it has upon the human mind, and the reactions that follow ; these and similar general questions of like importance are treated from many different angles. The limiting influence of religion in everyday life is most attractively explained. "Some say that modesty in society circles operates like a leaden weight to sink a woman out of sight." How vivid a picture such a statement presents ! At the same time the cultural influence of the Faith is made manifest, when the author shows how clearly the personality output has diminished with the general weakening of religious consciousness. Standardization seems to be the object of every modern organization, with the exception of

the Catholic Church ; she always succeeds in preserving the individuality of her children. The final chapter in this volume is upon the sex-relationship. This is a delicate matter for the preacher to deal with, but one that may not altogether be left alone ; and although many priests will shrink from using all Father Roche's expressions, they will find some very useful sentences in this particular section. Both these volumes are heartily recommended as of real service to the clergy.

L. T. H.

### FROM FOREIGN REVIEWS

(1) *De Origine Vicarii Generalis.* (Dr. Souarn in *Jus Pontificium*, 1938, fasc. 2, p. 90.)

The writer discusses the various views concerning the origin of the Vicar General, all of which turn on the connection of this office with that of the Archdeacon. As churches and deacons multiplied in the early church, it became necessary for one deacon to have authority over the rest in everything pertaining to the material welfare of the Christian community. The Archdeacon appears in the fourth century, and by the thirteenth century had developed into a very powerful ecclesiastical person. The bishop often found his archdeacon rather a nuisance and frequently secured his removal by "promoting" him to the priesthood. In the later middle ages the priesthood was a pre-requisite for the office. The archdeacon's power which was originally "delegated" had become "ordinary", and the conflict between bishop and archdeacon was accentuated ; there are examples of archdeacons putting all the churches within their jurisdiction under an interdict in defiance of the bishop. Attempts to restrict by legislation this abuse of jurisdiction were unavailing until the Council of Trent. In the meanwhile, that is to say from about the beginning of the eleventh century, bishops were accustomed to appoint a vicar *ad nutum*, an ecclesiastic who enjoyed complete episcopal confidence and who was in fact, as well as in theory, "*oculus episcopi*", which the archdeacon had long ceased to be. Neither in the decree of Gratian nor in

the Gregorian decretals is there any mention of the vicar general; in our present code there is no mention of the archdeacon, and the office is found in a very few places today in a purely honorific capacity. The Council of Trent recognized the archdeacon, but his powers were so reduced that the office itself either fell into abeyance or became, as the canonists noted, "titulus sine re", "magni nominis umbra". The true solution, accordingly, of the question how the office of Vicar-General arose is, in Dr. Souarn's view, that the bishops needed someone more dependent on them than the archdeacon, but it is an exaggeration to represent the invention of the vicar general as, so to speak, a bishop's "champion" chosen to fight the archdeacon. The vicar general's powers increased as those of the archdeacon gradually declined. In modern times he does the work of the former archdeacon, but with this very notable modification that his appointment is entirely *ad nutum episcopi*. E. J. M.

(2) *De territoriali Ecclesiae divisione quatenus attinet ad civilem potestatem*. (Apollinaris, 1938, fasc. 2, p. 189.)

Dr. Ciprotti examines, in this article, the theory and the practice of the Church with regard to diocesan and other ecclesiastical boundaries. The Church usually undertakes either to warn the civil power of any changes, or not to make any without consulting civil authorities; occasionally a concordat determines that no changes will be made unless the State is willing; more rarely, the Church simply accepts whatever boundaries the State determines. Examples are given from recent concordats of these arrangements. Quite apart from concordats, the Holy See, in dismembering dioceses or parishes, is accustomed to issue, on the same lines, directions which declare it expedient for the ecclesiastical boundaries to be identical with the civil, or which introduce changes in order to secure this conformity, or which simply declare that the civil boundaries are also the ecclesiastical boundaries. E. J. M.

## CORRESPONDENCE

### PAROCHIAL BENEFICES

Dr. McReavy writes :

"Parochus", in his criticism of my article on *Parochial Benefices*, finds a "manifest contradiction" between Decree VIII of the Second Westminster Synod, which declares that the ordinary offerings of the faithful "should be considered as belonging not to the priest personally, but to the general wants of the mission", and can. 1410 of the Code, which enumerates "*voluntariae fidelium oblationes quae ad beneficii rectorem spectent*" as one of the possible forms of endowment of a benefice. I fail to see any real discrepancy between these texts. The Code does not say that the voluntary offerings of the faithful belong to the rector of the benefice. They belong, surely, to the person, physical or moral, for whom the donors intend them, and the Code could hardly declare otherwise without doing violence to the donors' elementary rights. All that can. 1410 says is that voluntary offerings, provided they are certain and "pertain to the rector", can henceforth constitute the endowment of his benefice. It is a departure from the old rule which required objective stability in an endowment, not, as "Parochus" would seem to imply, a legal settlement of a question of ownership in favour of parish priests.

To make the issue clear, I must stress once again what I feel to be the key to this question. The Code, legislating for parochial benefices as they exist in the world as a whole, assumes the presence in a parish of two separate funds or sources of revenue, (a) a *dos beneficii* which provides for the keep of the incumbent, and (b) a *dos ecclesiae* which aims at meeting the other needs of the parish. The *dos beneficii* is administered, according to canons 1476-1482, by the incumbent, who is entitled to draw from it his honest maintenance, but must devote any superfluous revenue to poor and pious causes (can. 1473). The *dos ecclesiae* is normally administered, in conformity with canons 1183, 1184, 1522, 1523, by a *consilium fabricae*, or parish council, of which the incumbent is chairman.

Now, as everybody knows, there is no such clear-cut distinction in England. The faithful, on whose voluntary

contributions most of our parishes and their rectors depend, are accustomed to contribute to the support of priest and parish indiscriminately. They trust their pastors and leave it to the ecclesiastical authorities to determine more precisely the destination and administration of their offerings. That is the purpose of Decree VIII of the Second Westminster Synod, and that, presumably, will be the main purpose of any decree enacted in this matter by the forthcoming Plenary Synod, to determine, namely, what proportion of the offerings of the faithful (and other parochial revenue) "pertains to the rector". The present law determines it as that amount which is necessary to his honest maintenance (i.e. keep and stipend). Far from being contradictory to the Code, it is required by can. 1410 as being the only means of discerning what offerings of the faithful do, in fact, "pertain to the rector", and can, therefore, constitute the endowment of his benefice.

"Parochus" further objects to my statement that "in the average English parish there are no *bona beneficialia*, only *bona ecclesiastica*". All I mean to say is that in the average English parish there is no revenue-bearing property intended exclusively for the personal needs of the parish priest. There may be houses or land belonging to the parish, but usually they are parish property (*bona ecclesiastica*), bought by parish money or given to the parish, and any revenue from them simply swells the common fund.

To conclude, I agree with "Parochus" that "it is incorrect to suggest that there is no *dos beneficii* in England". But then, I never meant to suggest any such thing. Clearly, if a parish is a benefice, there must be a *dos beneficii*. My contention was simply that in the normal English parish there is no *dos beneficii* clearly distinct from the *dos ecclesiae*, until we apply the local law which distinguishes them. Local custom fuses them at the source, and only by applying local law can we determine what accrues to the parish priest and what to the parish.

Fr. Martindale, S.J., writes :

Many will remember the visit of the Most Rev. Dr. Mar Ivanios (Archbishop's House, Trivandrum, Travancore State, India) to this country some years ago.

His Excellency has written to me that he has started a Minor Seminary (Syriac, Latin, Philosophy) and there the Uniate Priests of his archdiocese (which now contains forty priests and 36,030 faithful) meet for courses of lectures on moral theology, Church history, etc.

He has, however, no library and cannot afford to create one. Since I do not foresee being able to be of much practical help to him by writing round, etc., I thought that a letter to the CLERGY REVIEW might be forgiven and that priests who possess duplicates or books they no longer need, but which in their opinion might be of use to him, would in their generosity come to his help.

### CERTIFICATE OF BAPTISM

Fr. W. G. Cubley writes :

In the September issue, "J. E." asks why the direction concerning the certificate of baptism of the non-Catholic party is not observed.

He will have appreciated your answer, as I have, as satisfactory "ex parte scholae", so to speak. "In praxi autem" my own experience may serve to show the wisdom of our custom.

I had a mixed marriage case, and in accordance with diocesan instructions the non-Catholic party had been for several "talks", the result of which promised well ; prejudices had been overcome, and misunderstandings cleared, and there were solid hopes of eventual conversion. Then I made the mistake. I asked the non-Catholic to bring a certificate of baptism. The certificate arrived, and with it a lengthy list of objections to the Catholic Faith which the person in question would never have thought of ; e.g. that the unity of Christendom had been wickedly severed by the Church of Rome cutting off the Greek Church from communion.

The good work was undone and I was informed that I was "a nice man who had been hopelessly deceived !"

Peace to the canonically-minded.

### PERMISSU SUPERIORUM



## BOOKS RECEIVED

RELIGION AND LIFE IN THE EARLY VICTORIAN AGE. By E. E. Kellett, M.A. (London: Epworth Press. 174 pp. 5s.)

LE VRAI CHRETIEN EN FACE DU MONDE REEL. Par l'Abbe M. Pfieglér. (Mulhouse: Editions Salvator. 200 pp. 15 frs.)

LES PROFONDEURS DE L'AME. Par Dr. I. Klug. (Mulhouse: Editions Salvator. 500 pp. 45 frs.)

AN INTRODUCTION TO THE STUDY OF CHRISTIANITY. By Frank Dodd. (London: Allen and Unwin. 308 pp. 12s. 6d.)

THE PSYCHOLOGY OF ST. THOMAS AQUINAS. By Rev. W. B. Monahan, M.A., B.D. (London: Ebenezer Baylis. 304 pp. 3s. 6d.)

CUTHBERT TUNSTAL. Churchman, Scholar, Statesman, Administrator. By Charles Sturge. (London: Longmans. 428 pp. 21s.)

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